The Womens
Missionary Magazine.
of the United Presbyterian Church

VOLUME 26. FEBRUARY, 1913. NUMBER 7.

CHINA'S NEW DAY.
AN EDUCATIONAL REVOLUTION.

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CHINA has always revered learning. The highest rank in the social scale has been accorded to the scholar, because he dealt with the things of the mind. Beneath him stood the farmer, then the trader, then the mechanic and lastly the soldier.

It is quite evident that education is to be a large factor in the upbuilding of the New China. The church of Jesus Christ should study this phase of the situation that she may appreciate the great opportunity and the tremendous responsibility which are hers.

THE OLD EDUCATION.

One of the first things to be borne in mind is, that strictly speaking, China had no government school system. With the exception of a few for the Manchus in Peking, the schools were all private. Any one might start a school wherever he chose and continue it as long as his patrons gave him support. In most cases the teachers in the smaller towns were the men who had passed the first degree examinations or who had prepared but had failed to pass.

The young school-boy began with a primer. After he had become familiar with the characters and had committed a thousand or more words he learned to read and write. His text-books all through his course were the Classics—the teachings of Confucius and Mencius. The whole system was concerned with the history of China, Chinese literature and composition. There was no science nor geography nor history of other nations, no mathematics except the rudiments, no astronomy, geology, botany, zoology, physics nor chemistry. The sole object was to store the memory and to cultivate a beautiful literary style.

The part the government played in this educational scheme was to hold examinations corresponding in a way with our civil service examinations. The aim of all schools was to prepare the students to pass these examinations successfully and thus make them eligible for service in the government. The first examinations were held in district cities, the next in provincial capitals and the final one in Peking.

At these capitals were acres of tiny examination cells where the aspirants passed three days in a very trying ordeal. The strain both physical and mental was

such that many succumbed and every day some were taken out dead. Robert E. Lewis in "The Educational Conquest of the Far East" gives a description of one of these examinations. "The opening of an examination presents a brilliant scene. The approaches to the great enclosure, the main red hall and the decorated platform are lighted with red and yellow lanterns luring from post to post. The doors are swung open at midnight, and 2,000 candidates from two Hsiens

—Courtesy American Board Foreign Missions.

EXAMINATION DAY IN A CHRISTIAN COLLEGE.

SENIOR CLASS IN ANATOMY. AMERICAN BOARD FOREIGN MISSIONS, PEKING, CHINA. CONTRAST BY IMAGINATION, IF POSSIBBLE, THE ANXIETY OF THOSE DESCRIBED IN THIS ARTICLE, WITH THE ABOVE, WHO HAVE THE ASSURANCE OF THOROUGH TRAINING FOR THE TASK.

march in, dressed in the long blue robes of the scholar and take seats at the benches. The Literary Chancellor of the province, in silken magnificence, attended by secretaries, takes his seat on the platform under a canopy. The policemen take their posts, the doors are closed and the text from the classics is announced. The students sit on long narrow settees, and must keep their hands on the writing boards, for a man may be expelled from the examination halls if he is caught fingering his clothing. As the text selected by the Chancellor is not known until it is announced and as the student must forthwith begin to write his essay under the eye of the examiner, cheating is somewhat difficult.

The 2,000 men who take their seats on this first midnight are sounded out by the big drum at six in the afternoon. Thus they are given eighteen hours to complete their essays. They are allowed to bring into the hall only light confectionery, though tea is passed often, but they are expected to work and not to eat. They are allowed the following six hours from sunset till midnight for rest, and the same men assemble for the second trial. On the third night, the 2,000 of those who are thought fit make their third effort. With the third period his examination is ended, and the student does as he chooses, while a second set of 2,000 men enters, on the three days ordeal. This goes on until all the men

have shown their literary capacity. There is much anxiety, until the fateful list of 200 is posted at the entrance. There is grief in 9,800 homes, but in the towns where the successful 200 live there is feasting and much family pride. The B. A. at home is a hero."

It will be seen from this brief outline that the system was full of defects, training the memory only and neglecting the reasoning powers. The conception of knowledge pursued for its own sake was overshadowed by the ambition for official emolument.

This educational plan was for boys only. Little or no attention was given to the education of girls for the very natural and simple reason that girls could not become officials nor wage-earners. But Chinese writers have not altogether ignored the subject of female education. The earliest book on woman's education was written by a Chinese woman, Lady T'sao, who was contemporaneous with the Apostle Paul. Other early writers wrote similar books. However, the ideas of what should constitute a woman's education are very different from what we have been accustomed to associate with that thought.

The principal idea was to "instruct the ladies of the palace in morals, conversation, manners and work." Many suggestions are made as to her duties to superiors and her care of children. One writer gives these suggestions: "The deportment of females should be strictly grave and sober and yet adapted to the occasion. Rearing the silk-worm and working cloth are the most important of the employments of a female; preparing and serving up the food for her household and setting in order the sacrifices, follow next, each of which must be attended to. After them study and learning can fill up the time."

Another sets forth in verse the duties of women:

"When wives and girls are still in youth
Much need they have of constant heed.
At morn their place is first to rise,
At evening last to seek their couch,
To strive that all the work be done
And yield till others meals are o'er.
Will filial duty serve the old
As if they were your household lords,
Help them in kindly patient acts
Without a word of grudging scorn.
Serve great and small with equal zeal
And always let your will give way.
If lord or lady ask your help
First with your husband counsel take
For he to you must heaven be."

The Chinese have held that women should be properly educated which accounts perhaps for the relatively high position woman holds in China. Doubtless these books would have had a marked influence on the lives of the women had they been able to read them.

Just what proportion of the Chinese women can read is a disputed question. Some have said one in a thousand, some have guessed one in ten thousand, while some think that a much larger number can read than has usually been supposed. The daughters of the rich and the princesses have often had the benefit of private schools but the common people utterly ignored girls' education. Dr. F. L. Potts, President of Shanghai University, says "a woman who can read intelligently is a rare phenomenon." Miss Burton makes the safe general statement "that at the time when China was opened to foreigners a little over half a century ago the women of the nation were illiterate and wholly without the benefits of any education beyond that which came in the regular round of their household and field duties."

THE NEW EDUCATION.

"The only thing that China is ahead in, is population" was the remark of a

haughty young Chinaman who visited the Museum of the English Baptist Mission at Shantung. He had been looking at models of cathedrals and other great structures of the West, at electrical machines, model railways and dredging machines. When he saw "charts showing for different countries their relative railway mileage, tonnage of merchant vessels, the output of gold, silver, iron, coal and other products, in all of which China was represented by a thin yellow line at the bottom" his surprise was beyond expression.

In many ways through the influence of the teachers of the West, China came to see she was hopelessly behind other nations and the only thing she was ahead in was population.

The first evidence of dissatisfaction with the old educational system was a plan to change the course of study pursued by scholars. It was evident that their officials must have knowledge wider than that contained in the old classics. In 1885 mathematics was introduced into the government examinations but as the examiners knew nothing of the subject little was accomplished by this change.

Emperor Kwang Hsu, who was the actual ruler of China less than six months, was a thorough scholar. "During the time of his minority he had stored his mind with Western knowledge, including the principles of the Christian religion. When he came into power he at once began introducing reforms in order to make his empire one of the sisterhood of nations." In 1898 he promulgated a decree that henceforth those competing for degrees were to have "a knowledge of ancient and modern history, information in regard to present-day state of affairs, with special reference to governments and institutions of the countries of the five great continents and a knowledge of the arts and sciences thereof."

The Empress Dowager after dethroning Kwang Hsu again took the reins of government. Though before the Boxer uprising she was bitterly opposed to all the new ideas of reform she afterward yielded to the advice of her counsellors and she it was who by Imperial edict swept away the old examinations and decreed a system of national education in which schools of all grades should include Western branches as well as Chinese studies. No country ever made such a stupendous change in so short a time. The government said "Let there be schools," and immediately the officials proceeded to carry out the command. The old examination halls have been torn down and on their foundations stand modern schools. Temples have been converted into halls of learning. Young men have been sent at government expense to the West that they might study along different lines and return to "place the fruits of their knowledge at the service of the empire."

There have been many difficulties encountered already. The government was in great haste to produce scholars. The higher schools were pushed first and the primary schools were neglected. The hope was to prepare teachers for the primary schools. One of these was called "The school for quickly made teachers." It soon became evident that they could not begin to build from the top and later more attention was given to primary schools.

In preparing the course of study the attempt has been made to combine the Western with the old system. It was supposed by many that two years would be ample time to master the Western branches. The course is crowded and the result is that many of the students are

almost crushed under the heavy load. Another grave difficulty is the new spirit of independence manifested by the students. "Individually the Chinese student is docile even reverent, but collectively he is a terror to the school officers." Sometimes these new youth have been known to refuse to take examinations until they were ready. They have been having strikes for very curious reasons. "One school struck because the teachers required the student to pass an examination before they would give him a testimonial."

It is feared that there is lack of moral instruction in these schools. The teachings of the Sage portrayed the Princely Man as the example for all youth. Though these students must pay homage to Confucius once a month yet as Prof. Ross says "they are inwardly scoffing Confucius! He never rode on a train or used a telephone or sent a wireless! What did he know of science? He is only an old fogy! And so the Sage, whose teachings have kept many in the safe way has little authority over the educated part of the rising generation." The leading educated Chinese people bewail this attitude because they see in it a breaking of the old habits of reverence for superiors.

An edict of 1908 reads "All boys over eight years of age must go to school or their parents or relatives will be punished." The intention is to provide one elementary school for every 400 families in the Empire within five years and school accomodations for 45,000,000 within ten years." Though they are making all possible haste they have not as yet touched the whole population. Dr. Arthur H. Brown in "The Chinese Revolution" published in 1912, says "The number of government schools of all grades is 42,000 with 64,000 instructors and 875,000 pupils." Dr. F. L. Hawks Potts says "Thus far not as many as 2,000,000 are to be found in the new schools and colleges."

There are more students in the non-government than in the government schools. These others are called gentry schools. They are supported by individuals or communities and are shaping their courses after the government or mission schools.

The Chinese government proposes to leave nothing undone to make her system effective. Much money is being spent in equipping the schools according to the latest methods. When students have gone through the schools and finished the University with high standing they will be allowed to go to some other country for five years. "Means will be provided to permit of their traveling abroad for purposes of study."

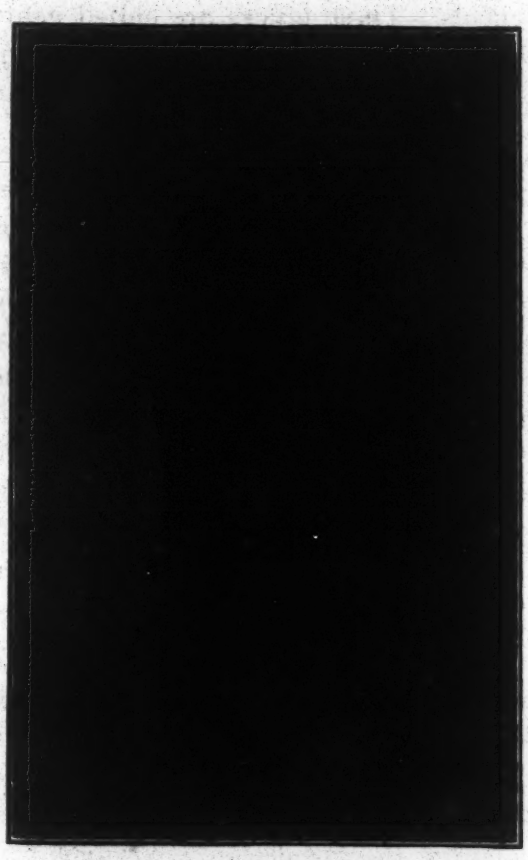
It might be well to mention here the means by which many Chinese students are supported in this country now. At the close of the Boxer uprising when other nations were demanding heavy indemnity the American government returned to China the part of the indemnity that was not needed to cover actual property losses and the Chinese government decided to use this money to educate her students in America. They planned to send one hundred young men annually for four years and then fifty for twenty-nine years, each student to take a seven year course. These boys take their preparatory work in the Ching Hua Academy in Peking, under a faculty composed of Western trained teachers.

Girls' Schools.

The proposition of missionaries to open schools for girls seventy-five years ago was met with ridicule and scorn. "Whatever theories her literature might contain, China as a whole saw no value

in woman's education and was strongly suspicious that its effect on women would be undesirable."

The people were not simply indifferent but bitterly hostile to any scheme the



—Courtesy American Board Foreign Missions.

LITTLE CHINESE MAIDS AT SCHOOL.

HAPPY CHILDREN, WHO HAVE THE OPPORTUNITY OF CHRISTIAN EDUCATIONAL TRAINING.

missionaries had to suggest. The first girls who came were from the lowest and most unfortunate classes — little waifs that nobody loved. The missionaries had to coax even these and give them presents in order to secure their attendance.

Years of patient toil have brought rich rewards and to-day the whole situation is changed. Enthusiasm for girls' education is in the air.

Many young men are wanting educated wives. Sometimes when the parents are unwilling to put their daughters in school the betrothed husband will pay the expenses of his bride-to-be.

A few years ago there was not a single girls' school in China except those under the care of missionaries. In 1898 a number of rich officials and merchants in Shanghai formed a society for the purpose of establishing a girls' school in that city. They asked the advice and help of missionaries and the beginning was very auspicious. It was a great disappointment to the promoters and missionaries alike when after two very successful years they were forced to close its doors in obedience to the order of the Empress Dowager.

In 1901 the storm seemed to have passed and a similar school was opened in Shanghai again. Still others were opened by rich individuals until in 1907 there are twelve schools for girls in Shanghai alone. These gentry schools for girls have multiplied in all the cities of China. They are supported by public spirited, progressive men and women. The teachers are largely Christians because practically the only educated women in China are those who have been trained in Christian schools.

Strange to say the Empress Dowager became in a short time a warm advocate of girls' education. She made a large contribution to establish a school for the daughters of the princes in Peking. When the Imperial Commission was sent out in 1906 the commissioners were instructed by her to study woman's education in other lands. When they returned home they were very enthusiastic and urged the board to push woman's education without delay.

His Excellency, Tuan Fang, one of the Commission, saw the possibility of graduates of schools becoming teachers of primary schools "and with a constantly growing number of educated women,

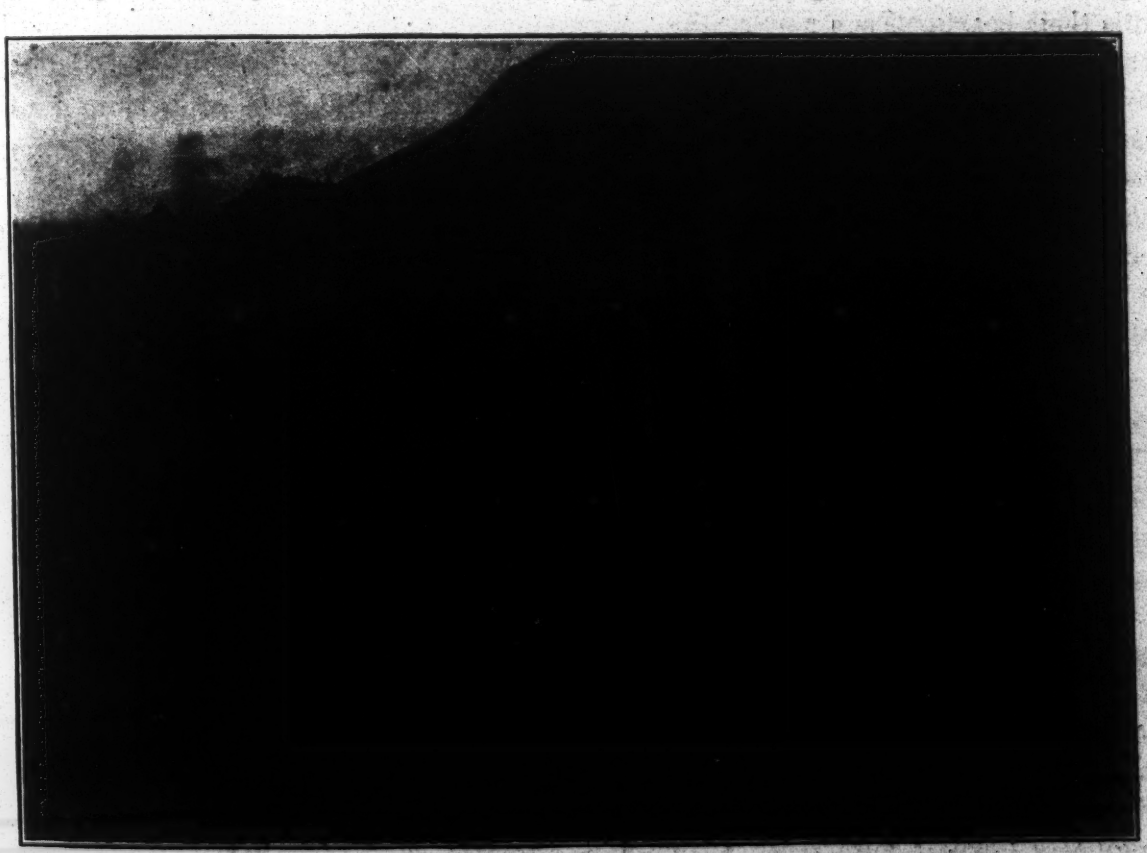
children would have in the near future the valuable privilege of a mother's teaching at home, the real school for patriots."

Accordingly elementary government schools for girls were established. There are also normal schools to train teachers for the primary schools. The studies for girls are the same as for boys with the addition of needle-work, house-keeping, sewing and music.

THE MISSION SCHOOL IN THE NEW EDUCATIONAL SCHEME OF CHINA.

The question may arise in the minds of some "Are mission schools needed any longer in China?" It might seem that China with her government and gentry schools would be able to provide adequately for the education of her youth. On the contrary, there never was a time when Mission schools were needed more than they are to-day. It was American missionaries that planned the first public school system for China. Missionaries have given their help and counsel whenever they could to help guide these eager people along safe paths. It is to the American schools that the Chinese look for models.

Missionary schools have not lost patronage because other schools have been started. They have been crowded to the limit and beyond, because the work done in these schools has been of a higher character than in most of the other schools. Prof. Ross says "At this crisis the dozen-odd mission colleges planted about the Empire mainly by Americans, have the opportunity to render a great and statesman-like service. In organization, management, staff, curriculum, and discipline the best of them are far superior to the government colleges. In their work they



AMERICAN BOARD MISSION BUILDING, IN HONGKONG.
ERECTED AND PAID FOR WITHOUT A CENT FROM THE PARENT SOCIETY; THE CHINESE AND DR. HAGER MEETING ALL BILLS.

apply a scientific pedagogy of which the Chinese know nothing."

The need of teachers in the government and gentry schools is well-nigh desperate. They are offering to allow the missions to put Christian teachers in any of these schools if they will pay $10 to $20 a year toward their support. What a tremendous service the church could render China in this time of her extremity! It is the opportunity of leadership, the opportunity to dominate the new intellectual life of China with a distinctly Christian influence, the opportunity to determine the Christian character of China. Especially are schools for girls needed during these days of the moulding of the New China. Mission schools are facing opportunities of great magnitude. Mrs. Wong, in writing of women in the Chinese Students' Monthly, says "a longing hungering for knowledge fills their hearts. They now realize .... that the intellectual darkness of their own minds hinders them from filling satisfactorily the highest position given to mortals in this world, that of a parent—the mother. She pleads to-day for education that will qualify her to be truly a helpmeet for her educated husband and an intelligent mother for her child."

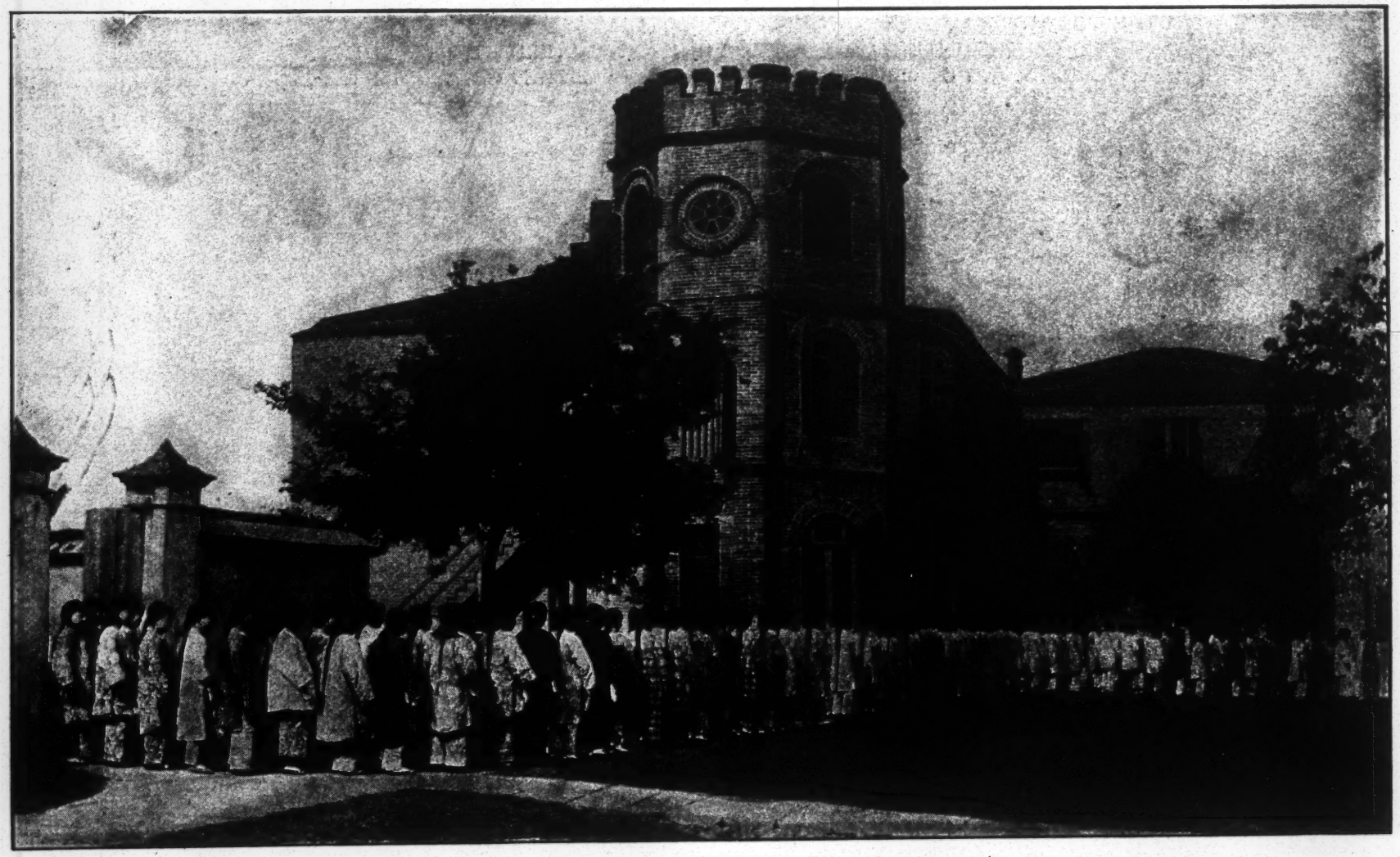
It is evident that most of the girls in the schools will become home-makers. China's greatest lack has been lovelessness and homelessness. Christianity alone can give the true ideal of the home and the proper relationship between husband and wife. Not a few of these girls in mission schools are the daughters of wealthy officials. They will doubtless become the wives of wealthy officials, and later the mothers of China's leading men. Many will become wives of business men, engineers, lawyers and physicians. Many others will become wives of Christian preachers and teachers and will multiply their lives many fold as they become true helpmeets to their husbands. Even those who do not become Christians have their lives so influenced that they command the love and respect of their husbands. An incident occurring between a young husband and wife who had both been students in mission schools, illustrates the influence which Christian ideals are exerting upon the marriage relationship. On Christmas he gave her a gold bracelet on the inner side of which was engraved the words "Husbands love your wives, even as Christ also loved the church and gave himself up for it." "My wife will be pleased with that sentiment," he said.

A member of the consular force, long resident in China, said, "I regard the Christian training of Chinese girls as the most effective method of the spread of Christianity. The most optimistic imagination cannot take too favorable a view in contemplating the future of China when a Christian wife shall be at the centre of even a small proportion of its homes."

Dr. W. A. P. Martin has said "In years to come the education of Chinese youth will begin at the mother's knee." How very important then that the mothers may be able to hold up before their children the ideals of the Gospel of Christ. It is impossible to over-emphasize the importance of this opportunity to reach the mothers of one-fourth of the human race. Many of the girls trained in mission schools will spend a few years as teachers. The government and gentry schools are offering very large salaries to secure their services. While they are not permitted to teach the Christian religion in the school they have the opportunity out of school hours to witness for Christ. Such service will tend to permeate the whole system of woman's edu-

SUCCESSFUL CANDIDATES OF A COMPETITIVE EXAMINATION ABOUT TO LEAVE CHINA FOR FURTHER EDUCATION IN THE UNITED STATES SUPPORTED BY THE INDEMNITY FUND.

Photo, Courtesy of Mr. Chung, Secretary Chinese Educational Mission, Washington, D. C.



CHRISTIAN COLLEGE AND PREPARATORY SCHOOL AT PONASUNG, CHINA.—GIRLS OF THE SCHOOL GOING TO CHURCH.—WOMEN'S BOARD CONGREGATIONAL CHURCH.

cation with a distinctly Christian influence.

Y. M. C. A. Night Schools.

A form of Christian education which is needed now and will always be needed is that done by the Young Men's Christian Association. Many men who have not had the advantages of early education are now in business. They desire to improve their positions. English is the language in favor in the Far East now, and every ambitious young man wants to learn English. There is demand also for French, German, typewriting, stenography, bookkeeping and arithmetic. The Y. M. C. A. night-schools are compelled to turn away many for lack of accommodations. All ranks of society meet in these schools, government officials, army officers, students, clerks and telephone operators.

"The Chinese are lecture hungry." The Y. M. C. A. furnishes good lectures on interesting and timely themes. Some of the most prominent educators and lecturers of the West have, while traveling in China, given lectures to these young men.

There is great demand for lectures with educational value. Any scientific demonstration makes the people wild with enthusiasm. Constitutional Government, Student Life in America, Modern Applications of Chemistry, X-Ray demonstrations, Aeronautics, and Wireless Telegraphy are some of the subjects which have recently been attracting attention. Talks on hygiene, sanitation, disease and heredity have opened the eyes of many young men. Lectures on Plague Prevention, Purity, The Physical Results of Immorality, have been listened to with rapt attention and deep earnestness.

Bible Classes of course, have a very large place in the work of the Y. M. C. A. Summer conferences for students are gaining in power and usefulness each year. They are helping to train many students in the spirit of service to prepare them for places of leadership in China. Special speakers like F. B. Meyer of London have taken to these young men the best messages that the West can send. Last year G. Sherwood Eddy gave a series of lectures in a number of the cities of China. As many as 2,500 attended single meetings and the results were most gratifying and uplifting. The Shanghai Association alone has seventy men who are preparing to enter the church as a result of his work.

THE NEED OF THE FUTURE.

If the mission schools are to continue to be leaders in the New Education in China there must be enlargement along all lines. As one missionary expressed it, they need "more of everything and better." The great problem to-day is the prosaic but very important one of getting more money to buy more land to erect more schools, to secure better equipment and more men and women as instructors. To be sure some schools like St. Johns University at Shanghai, North China Union College, Mary Porter Gamewell School for Girls, Peking, and others have excellent equipment but many are struggling along in crowded unattractive quarters. Sometimes wealthy parents say they would send their girls to the schools if the buildings were better. Thus many fine girls are shut out of Christian schools because the surroundings are so undesirable. The missionaries are in no way to blame. Years ago they built as well as they could with the small sum of money allowed them. They have long been anxious for enlargement and improvement but have had no funds supplied to them.

Libraries are needed sadly in schools of all grades. Some elementary mission schools cannot even afford a dictionary. The presses are busy turning out new books even a few of which would be of immense value to both teachers and pupils. Laboratories are needed in the higher schools.

The prestige that mission colleges now have cannot be maintained unless these schools are better equipped.

To raise the standard of efficiency, in school work, many of the missions have been combining their higher educational institutions. In North China the American Board, M. E. Mission, London Mission, Presbyterian Mission and English Church Mission united their educational work and redistributed it. The American Board took the college, the Presbyterians took the theological seminary, the London Mission and the M. E. Mission united in the establishment of a large medical department in connection with the Peking University. The different churches interested, supplied both teachers and students for these institutions. In Shantung Province the Presbyterians, Baptists and Church of England Mission joined in a Union college at Weihsien. In East China the Christians, Presbyterian and M. E. Missions united their educational work in the Nanking University. In West China the Friends M. E. and Canadian M. E. Missions have united in establishing a central college at Chengtu.

Another phase of enlarged work is that done by the Universities of this country. Harvard, Yale, Oberlin, Pennsylvania and Princeton support special work in connection with different missionary institutions. Chicago University and Oxford and Cambridge of England are planning to give help along this line in the near future.

Photo, Courtesy of Chinese Educational Mission, Washington, D. C.
AMERICAN TEACHERS ON THEIR WAY TO CHINA TO JOIN THE CHINGHUA ACADEMY, WHICH SENDS OUT 50 OR MORE STUDENTS TO THE U. S. ON THE INDEMNITY FUND FOR FURTHER EDUCATION.

It is imperative that an increasing number of missionaries be sent out as educators. The mission colleges have the opportunity of training the leaders for China but it must be done now. "It is hoped that the Christian colleges and universities will offer Western knowledge, including science, literature and art, more fully than in government schools, but that these will be offered as

related to God and the influence of Jesus Christ."

Rev. F. W. Bible, a missionary in China, says, "The great need for thoroughly trained teachers from the homeland can never be met by the appointment of men who are educators only. The most capable teacher of chemistry in the United States would not be qualified to teach in a mission college unless he was deeply imbued with the conviction that the chief work of missionary schools is to help in what has been called the naturalization of Christianity in China."

The prayers of the whole church are needed for those who stand in the place of leadership in the mission schools that they may be kept true to the church and that they may ever keep in mind that it is the Inspired Book and the Divine and Crucified Christ that have given to them a message that is worth carrying to the Far East.

BOOKS FOR REFERENCE.

China's New Day, by Headland.
The Chinese Revolution, by Brown.
The Changing Chinese, by Ross.
The Uplift of China, by Smith.
The Education of Women in China, by Burton.

WASATCH RANGE FROM SALT LAKE CITY.

ORGANIZATION AND METHODS OF THE MORMON CHURCH.

By Mrs. S. S. Wilson, Xenia, Ohio.

IN ARRANGING our study for this month, let us systematize it as follows: First, the official organization of the Mormon church; Second, such methods of this church as affect chiefly its own membership; Third, the methods which Mormonism employs toward those outside its pale.

It must be remembered that the character of the Mormon church has been a growth in its accumulation of revealed doctrine and consequent practice. Since Joseph Smith published his thirteen Articles of Faith in 1842, further "revelations" have been made; and theories then undecided have crystallized. Yet even at that early date, in Number Six of those professed Mormon articles of faith, this statement is to be found: "We believe in the same organization that exist-

ed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc."

First. We shall try to make plain, then, the official executive system of the Mormon body. Its organization is most complete, though it is probable that this does not owe its origin to its first Prophet, who would willingly have been sole autocrat. By degrees there became settled a compact arrangement of functionaries, the shrewdness of which is manifest in its giving ecclesiastical employment and interest to many of the members of the church. In 1834, at Smith's house in Kirtland, a General Council of twenty-four High Priests was held, who planned that the High Council of the church should consist of twelve High Priests, with one or three Presidents, as might seem best. In 1835, the two forms of priesthood, those of Melchizedek and of Aaron, were defined. Three Presiding High Priests were to form a Quorum of the Presidency of the church. There was to be a Seventy, characterized highly by missionary zeal, who would constitute a Quorum equal in authority to the Quorum of the Twelve, and over which, seven of their own number should preside. Each separate subordinate church organization or congregation was to be called a "Stake," and each Stake has its own President, Priests and Counselors. In order to state justly the somewhat complicated plan of the Mormon ecclesiastical officiary, I have condensed the answers in Chapter Seventeen of the Mormon Catechism for children.

The church of Christ is governed by the Holy Priesthood which is composed of two grand divisions, the Melchizedek Priesthood, which is the higher, and the Aaronic, which is the less. To the former, it pertains to hold the right of Presidency, to receive revelations from heaven for the guidance of the church, and to hold the keys of all its spiritual blessings. To the Aaronic Priesthood belongs the power and authority to hold the keys of the ministering of angels, and to administer in outward ordinances. The Melchizedek Priesthood includes the offices of Apostle, Seventy, Patriarch or Evangelist, High Priest and Elder. The duty of an Apostle is to be a special witness of the name of Christ, to build up, and organize the church and to preside over it, and to administer in all its ordinances and blessings. It is the duty of a Patriarch to bless the fatherless in the church, foretelling what shall befall them and their generations. He also holds authority to administer in other ordinances of the church. The duty of a Seventy is to travel into all the world and preach the Gospel, and administer in its ordinances and blessings. The duty of a High Priest is to administer in the ordinances and blessings of the church, but his special duty is to preside. All the officers in the Melchizedek Priesthood are called Elders, and the duties of these are to preach, baptize, ordain other Elders and also Priests, Teachers, and Deacons, administer the Lord's Supper, lay on hands for the giving of the Holy Ghost, bless children and take the lead in all meetings. The officers of the Aaronic Priesthood are Bishops, Priests, Teachers and Deacons. The duty of a Bishop is to preside over all the lesser offices of the Aaronic Priesthood, to minister in outward ordinances, to conduct the temporal business of the church, and to sit as a judge on transgressors. The duty of a Priest is to preach, baptize, administer the Sacrament of the Lord's Supper, and visit and exhort the Saints. The duty of a Teacher is to watch over and strengthen the church, and to see that the Saints live in love and union, and do

their duty. The duty of a Deacon is to assist the Teacher in his duties, and to attend to the comfort of the Saints. Surely, any society provided with such a hierarchy must be well policed!

Mormon children are in this Catechism further instructed that the Holy Priesthood was in the first instance given directly from heaven, that the different offices in the Priesthood are particularly organized into various councils or quorums for the efficient and harmonious performance of their duties in the church, and that these various quorums are the First Presidency, the Twelve Apostles, the High Council, the Seventies, the High Priests, the Elders, the Priests, the Teachers and the Deacons. The First Presidency consists of three, chosen from those holding the High Priesthood and Apostleship, to preside over, and direct the affairs of the whole church. This quorum consists of a President of the office of the High Priesthood, and two Counselors. The duty of this President is to preside over the whole church, and to be "a Seer, a Revelator, a Translator and a Prophet." The Twelve Apostles are organized as a Traveling Presiding High Council, to build up the church, and regulate its affairs in all the world, under the direction of the First Presidency of the church. The High Council consists of Twelve High Priests, and is set apart for the purpose of settling important difficulties which may arise in the church. There is a High Council in every Stake of Zion. The Seventies are organized into quorums of seventy elders each, from which number seven are chosen to preside. The seven Presidents of the first quorum of Seventies preside over all the quorums. The High Priests, Elders, Priests, Teachers and Deacons constitute separate quorums with their respective Presidencies. In each Stake of Zion the High Priests constitute a quorum without respect to number. Also in each Stake of Zion a quorum of Elders numbers ninety-six, a quorum of Priests forty-eight, a quorum of Teachers twenty-four, and a quorum of Deacons, twelve. After all this, one is tempted to inquire if there will be any unofficial members left in the church. The little Mormon children must have stalwart memories and a good degree of intelligence if they commit and comprehend this complicated schedule of the hierarchy.

One of the few admirable things about Joseph Smith was his loyalty to members of his own family. For his father it was, that the function of Patriarch was invented. Linn informs us that "the principal business of the Patriarch was to dispense 'blessings' which were regarded by the faithful as a sort of charm to ward off misfortune." At a later period, "Patriarchal blessings were advertised in the Mormon newspaper in Nauvoo like other merchandise. They could be obtained in writing, and contained promises of almost anything that a man could wish, such as freedom from poverty and disease, life prolonged until the coming of Christ, etc. In 1875, the price of a blessing in Utah had risen to two dollars."

Such, then, is the elaborate organization of the church of the Latter-Day Saints, an organization second only to that of another masterpiece of Satan, the Society of Jesuits. All right of individual judgment is denied, for the orthodox Mormon abandons his conscience and the conduct of his life to the direction of his ecclesiastical superiors, into the number of whom, however, he may subsequently be graduated, even at a very tender age. Brigham Young asserted that he had jurisdiction over even the simplest acts

of life, "from the setting up of a stocking to the ribbons on a woman's bonnet;" while the notorious B. H. Roberts expresses it as his belief that the priests "are in reality a part of God." Submission to this sacerdotal domination is represented as essential to salvation. The man who dares unrepentantly to disobey is threatened with eternal doom. We can see how through this thorough systemization of Mormonism, watchfulness may be preserved over the general membership; and indeed a large proportion of this is actively connected with the various orders. We learn from Kinney that "there are about 25,700 in the Lesser Priesthood," while the auxiliary organizations " claim a total membership of 264,000." These subordinate bodies comprise Mutual Improvement Associations for young men and for young women, Charitable Societies, Sabbath Schools and classes in which the effort is made to instil the Mormon faith into the minds of all who attend. Besides these regular plans to train the young in the church principles, the Saints whenever it is possible bring their influence into the public schools as well, even though this is illegal.

Second. Passing now to the methods of the Mormon church, we shall consider first some of those exercised internally in governing its own people. And our initial inquiry shall be—

(a). In regard to their tithing system and, in connection, the extent to which communism is practiced among them.

The principle of segregation, or cutting off their flock from outside influences, has been characteristic of Mormonism, notwithstanding its propagandist or proselytizing tendencies. In this exclusiveness, it is less difficult to carry out distinctive schemes. No matter in how many miracles the founders of the church might profess to believe, they did not discover that the Almighty meant to provide for them as he did for Elijah by means of ravens. So these astute men arranged a plan of "consecration of property," which presently blossomed into the full-blown system of tithing. As far back as the Kirtland period, Joseph Smith had a revelation on the subject. The poor were to be remembered and aided in support, and thus, some features of communism being introduced, Mormonism was, for a period, an experiment in that line of sociology. In 1838, the thoroughly-developed tithing system was promulgated by revelation. "This required the flock to put all their 'surplus property' into the hands of the Bishop for the building of the Temple and the payment of the debts of the Presidency, and that, after that, 'those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever.' * * * This tithing system has provided ever since the principal revenue of the church." Greater and greater emphasis has been laid upon this feature of the church polity.

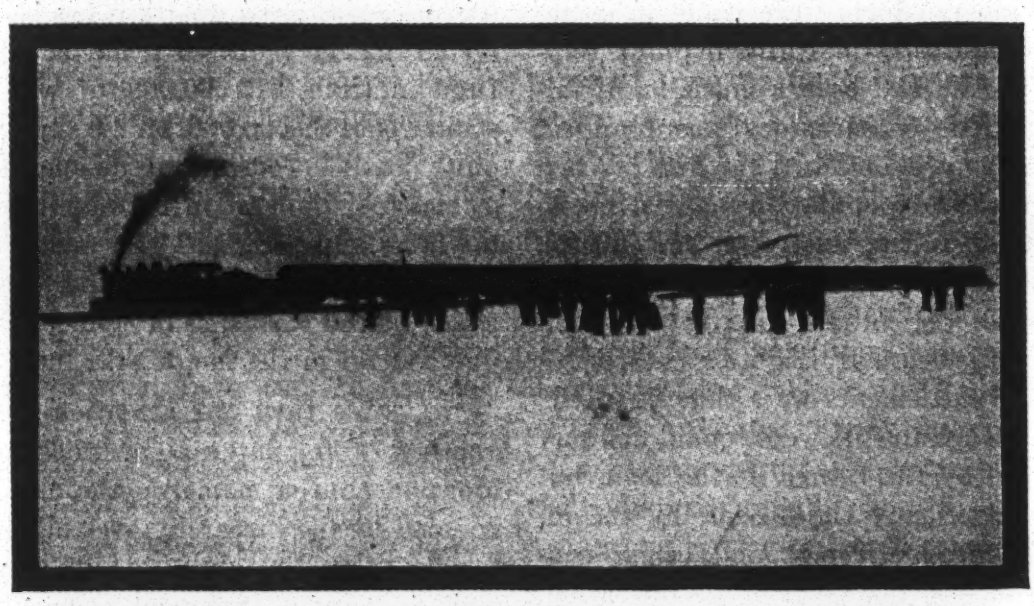
In the Seventh General Epistle (September, 1851) occur these words: "It is time that the Saints understood that the paying of their tithing is a prominent portion of the labor which is allotted to them, by which they are to secure a future residence in the heaven they are seeking after." The general rule, according to Brigham Young, is for a man to devote, first of all, one-tenth of his capital; next, one-tenth of his subsequent gain. Moreover, "the tenth day's work is for the church, as is one-tenth of the wheat he raises, one-tenth of his sheep and one-tenth of his eggs." Certain features of this scheme would have been

good enough, had the control not been in the hands of unprincipled men. Cannon tells as a fact that until the time of the escheat, or confiscation, dealings by the general government, there had been no paupers among the Mormons. "Every man had been helped to the employment for which he was best fitted. If an immigrant in his former estate had been a silk-weaver, efforts were made to establish his industry and give it public support. If he had been a musician of talent, a little conservatory was founded, and patronage obtained for him. When the growth of population made it necessary to open new valleys for agriculture, the church, out of its community fund, rendered the initial aid; in many instances the original irrigation enterprises of small settlements were thus financed; and the investments were repaid not only directly, by the return of the loan, but indirectly, many times over, by the increased productiveness and larger contributions of the people. Co-operation, in mercantile, industrial and stock-raising undertakings, assured the support and patronage of each community for its own particular enterprise, prevented destructive competition and checked the greed of the individual—for the more he toiled for himself, the larger the share of the general burden he had to carry."

Now this sounds like a Utopia, an ideal community. But what has been the event? Cannon himself confesses that "the financial absolutism of the Prophets of the church has since ruined the whole Mormon experiment in communism, put the Mormon paupers into the public poor houses, used the tithes to support the large financial ventures of the Prophet's favorites, and turned the church's 'community enterprises' into monopolistic exploitations of the Mormon people." "In this process of degeneration, one of the most promising modern experiments in communism has been frustrated and brought to ruin. * * * It has been destroyed by the greed of its rulers. * * * The Mormon people had become the working slaves of a financial and political and religious autocracy." Regarding Brigham Young who had originally only narrow means but who, at the close of his life, possessed great wealth, it has been asserted that he acquired from the tithing fund in Utah, $13,000,000, of which he spent about $9,000,000, on his family"—quite possible, considering its amplitude! —"leaving the rest to be fought for by his heirs and assigns." So much, then, for the communistic tithing system, which placed vast sums of money and undue control in the hands of a few.

(b). We turn our attention next to another of the internal methods of the Mormon church, namely: the authority wielded by the hierarchy over all the interests of the members, spiritual, political, industrial, financial, agricultural and domestic. That the priesthood should rule in the realm of abstract religion would not be surprising; but they have arrogated to themselves control in secular affairs as well. This was in large measure the case from the very beginning, for by the might of appropriate revelations, the private soldiers of the church army could be kept in quite thorough subjection. This abuse of authority has been augmented until at the present time, nearly all of the temporal interests are under the domination of the higher officers of the church. We are told that President Joseph F. Smith is now at the head of many important business combinations in Utah, and is a director in a number of others. From President Smith's own testimony it may be concluded that a few years ago he was President of the Zion's Co-operative Mer-

cantile Institution, of the State Bank of Utah, of the Zion's Savings Bank and Trust Company, of the Utah Sugar Company, of the Consolidated Wagon and Machine Company, of the Utah Light and Power Company, of the Salt Lake and Los Angeles Railroad Company, of the Saltair Beach Company, of the Idaho Sugar Company, of the Inland Crystal co-operative in any sense, but is a very close corporation controlled exclusively by the church, which means, in reality, a very few of the favored high ecclesiasts." Those wishing to have a wider view of the oppression of the "financial prophets" at the present time, would do well to read chapter eighteen in Ex-Senator Frank J. Cannon's book, "Under



THE WINDS AND WAVES HAVE FORMED A SOLID SALT SEA AT SALDNER, UTAH, ON THE WESTERN PACIFIC RAILWAY, HAVING AN AREA OF 360 SQUARE MILES, AND FROM THIS, SALT FOR ALL THE WORLD MAY BE SHOVELED INTO CARS. THE SALT INDUSTRY IS OF GROWING IMPORTANCE.

Salt Company, of the Salt Lake Knitting Company, and of the Salt Lake Dramatic Association. Moreover, at the same time, he was a director of the Union Pacific Railway Company, vice-president of the Bullion-Beck and Champion Mining Company, and editor of the *Improvement Era* and the *Juvenile Instructor!* This seems almost ridiculous, and yet we can see how the hierarchy is in a position to supervise and dictate. We hear of the co-operative feature of some of the organizations. This is notably the case respecting the Z. C. M. I. (Zion's Co-operative Mercantile Institution) which, our text-book informs us, is "the greatest wholesale and retail concern in Utah." But the same authority adds: "It is not the Prophet in Utah." There, one who knows the system from within, makes exposure of the corruption and greed of the church officials. He does not, by any means, condemn all Mormons nor all their doctrines, but through his political experiences, he became aware of the rascality of the higher ranks of the priesthood. As regards the point of which we have just been treating, he gives us some damaging facts. After arraigning the Mormon hierarchy as "a theocratic kingdom under the flag of the republic," he proceeds to say that the former "dominates every line of business in Utah except mines and railroads; and these latter it influences by means of its control over Mormon labor and by its

control of legislation and franchises. It holds nearly every Gentile merchant and professional man at its vengeance, by its influence over the patronage which he must have in order to be successful.'' Again our author tells us that ''The good Mormon must purchase his sugar from 'the church's' sugar company (Joseph F. Smith, president) which is controlled by the national sugar trust and charges trust prices. He must buy salt from 'the church's' salt monoply (Joseph F. Smith, president) which is a part of, and pays dividends to, the national salt trust. He is taught to go for his merchandise to the Z. C. M. I. (Joseph F. Smith, president) where even whiskey is sold under the symbol of the All-seeing Eye and the words 'Holiness to the Lord,' in gilt letters * * * The farmers are 'counselled' to buy their vehicles from 'the church's' firm, the Consolidated Wagon and Machine Company (Joseph F. Smith, president); to take out their fire insurance with 'the church's' Home Fire Insurance Company, (Joseph F. Smith, controller); and to insure their lives with 'the church's' 'Beneficial Life Insurance Company' (Joseph F. Smith, president). The Salt Lake Knitting Company (of which Joseph F. Smith is president) makes, among other things, the sacred knitted garments that are prescribed for every Mormon who takes the 'Endowment Oaths,' to be worn by him forever after as a shield 'against the Adversary;' and these garments bear the label: 'Approved by the Presidency. No knitted garment approved which does not bear this label.' By which ingenious bit of religious commercialism, the sacred marks on the garments (accepted as a sort of passport to Heaven) have been increased by the sacred Smith trademark that admits the wearer to the Smith Heaven. The church's banking institutions, of which Joseph F. Smith is president, are recommended as safer than others because the money goes into the hands of 'the brethren.' Church newspapers must be subscribed for because all others are 'unreliable' — although the church's *Deseret News,* (Joseph F. Smith, president) is one of the most dishonest, unjust and mendacious organs that ever poisoned the public mind. And so on, through the whole list of business concerns by which the church authorities are to profit.*** To maintain this system of sanctified gain Joseph F. Smith invokes all the power of his 'divine' authority as 'the mouthpiece of the Lord.' * * * He issues his edict of protection as 'the vicegerent of God on earth' to the Mormons; and he excommunicates and ostracizes, in this world and the next, the Mormon protestant who dares rebel between commercial monopoly. He receives between two and three million dollars a year in tithes, gives no accounting of them, and has no responsibility for them except to God and his own conscience. He is able to use this sum, in bulk, at any given point, with a weight of financial pressure that would overbalance any other such single power in the community. As 'trustee in trust' for the church, he has the added income from stocks and previous investments; and he has practical control of the wealth of all the leading men of the church to assist him if he should call upon them for assistance.''

It seems almost incredible that people, even through religious blindness, will submit to such astounding roguery.

Third. Let us, as our third division, review some of the external methods of the Mormon church. And this will require that we allude briefly to—

(a). The attitude of that body toward the civil government, and toward

the money concerns of the country at large. The whole subject of the alliances between great financial "interests" and the Mormon leaders, exhibiting rascality on both sides is too vast of scope for our handling. Reference to our text-book and to other reliable sources will give material for such a study. But something should here be said to show the menace of Mormonism, even politically. So some isolated symptomatic facts may be brought forward in lieu of an exhaustive statement.

Cannon states that the chief recorder of the Temple in Salt Lake City, appearing before an investigating committee of the Senate, failed to produce some requisite marriage records. On the inquiry being made whether he would bring these on the order of the Senate of the United States, if that action was countermanded by the First Presidency of his church, he replied that even at the risk of arrest, he would obey his religious chief rather than the government authority. Such heroic attitude is worthy of a better cause! But this is typical of the Mormon position. The church owns the allegiance of both the souls and the bodies of the Latter-Day Saints. It is said by Cannon that President Smith has the appointment of Deputy Marshals, and that the present United States Marshal would—unless he be changed since 1911—refuse to serve any paper if forbidden so to do by the Mormon leader. By a monopoly of financial power, as well as by their claim to Divine authority, the Mormon hierarchy keeps sway over its devotees. Not only in Utah, but in seven other States, we are told that the Saints hold political control. The statement is made by Cannon that before certain campaigns, the state chairmen of both parties in Idaho went to Salt Lake City to consult the potentates of the Mormon church. In the same state of Idaho, containing twenty-one counties, six are reported to be completely under the dictation of the same ecclesiastical body, and in six more, it holds the balance of power. We repeat, then, that not in Utah alone is reckoning to be made with this false church. Such political influence would be impossible, however, were it not for the sinful connivance of non-Mormons. Without excusing the former, we must yet condemn the latter. Selfish interest in many cases secures the subserviency of politician and manufacturer, merchant and financier. In regard to governmental defiance in the matter of polygamy, something was said in a previous paper, and allusion to the same topic may be made in the future.

(b). Another external method of the Mormon is his earnestness in colonization—for this affects those outside of the church proper. In Idaho, Wyoming, Colorado, Nevada, Oregon, California, New Mexico, Arizona in the United States and in Mexico and Canada there have been colonies settled. This is done by authority of the church and not by option of the individual. Dr. Josiah Strong declares that "an order is issued by the authorities that a certain district shall furnish so many hundred emigrants for a given State or territory. The families are drafted, so many from a ward, and each ward or district equips its own quota with wagons, animals, provisions, implements, seed and the like." Kinney refers to an article in the Cosmopolitan of April, 1911, in which the Mormon population in various Western States is estimated as follows: "California, 40,000; Washington, 61,000; Colorado, 83,000; Oregon, 58,000; Montana, 87,000; New Mexico, 24,000; Idaho, 81,000; Arizona, 39,000; Wyoming, 46,000; Nevada, 22,000." These members are all assumed

to have sprung from colonization. When we add the 212,000 resident in Utah and others found here and there in the Eastern States we have a rather alarming total.

(c). The missionary methods of the Mormons next demand our concern. That these have been efficient must be conceded when we realize that in foreign lands this false church has missions in Great Britain, Germany, Holland, Belgium, Denmark, Sweden, Norway, Finland, Russia, Austria, Iceland, Italy, Switzerland, Hindustan, Malta, Cape of Good Hope, Australia, New Zealand, Turkey, Palestine, Japan, Central America, the Island of Jersey, and the Samoan, Hawaiian and Friendly Islands, besides those in Canada and Mexico to which allusion has already been made. From its early organization, the Mormon church has been active in its missionary efforts. As far back as 1831, directions were given to the Elders to go forth proclaiming their peculiar Gospel.

In November of 1908, the Commissioner of Immigration at Boston stated that seven or eight hundred Mormon converts, of whom probably the majority were women, passed through that port, annually. In the Woolwich (England) Pioneer of March 8, 1912, we read that at Nuneaton a meeting had lately been held by Latter-Day Saints, bidding farewell to thirty girls who were emigrating to Utah. In 1910, 963 persons were baptized into the Mormon church in Great Britain alone; while there are to be found in Utah at least 30,000 Danes who have been induced to leave their native country and come to the Mormon Zion; and this in spite of the fact that there is in Denmark a law which forbids open efforts to persuade people of that land to emigrate.

The emissaries do not at first put forth their most distinctive and repugnant doctrines; but by fair appearances they secure converts, and then by depicting the Paradise of comfort, ease, perchance of purity, to be found in Utah, they beguile their dupes to emigrate.

In the year 1849, the General Conference of the Saints determined to establish a "Perpetual Emigrating Fund." A company having charge of this was incorporated the next year, and Brigham Young became its first President. By January, 1852, the collections in Great Britain for this purpose amounted to 1,410 pounds, a sum supplemented by $5,000 furnished by the Salt Lake City establishment. All of this money, if we correctly understand the statement made in "The Story of the Mormons," was requisite to assist the immigration of that year. The liberality was not so great as it seems, however, for when the poor travelers arrived at the capital of Mormonism, "they would give their obligations to the church to refund as soon as possible what had been expended on them." In truth, all persons so aided were required to sign a bond before starting on the trip, in which they promised to remain with the superintending agent and to obey him during the journey to Utah, promised also, that after their arrival they would hold themselves, their time, and their labor "subject to the appropriation of the Perpetual Emigration Fund until the full cost" of the emigration should be paid, "with interest if required." It is in connection with this matter of immigration that the distressing "Hand-Cart Tragedy" occurred. In 1855, during a time of financial depression in Utah, Young conceived the scheme of furnishing converts from remote parts with hand-carts on their arrival in Iowa, in which meagre vehicles of transportation, the poor mortals, them-

selves walking, were to convey their possessions across the plains. The result in privation and disease, can be fancied. As for mortality, sixty-seven out of four hundred persons died by the way.

The methods employed by the Mormon missionaries, whether in this country or abroad are practically the same. It may be noted that they are almost invariably proselytizers, working not among those who profess no allegiance to any church, but striving to pervert such as, nominally at least, belong to some religious body. The missionaries—usually there are two of them—having ordinarily done some previous investigating in the community, present themselves courteously at the door of a house, secure an entrance on pretext, and proceed to engage in a general conversation, to which they soon give a serious bent, inquiring if the family be connected with some church. A square rebuff is commonly dissuasive to further attempts; but any expressed discontent with the existing church relation, or discovered uncertainty of conviction gives an opening for insidious suggestion. The missionary may state that he himself is a minister in a denomination of a desirable nature. He is careful to avoid the name Mormon, but may speak of Latter-Day Saints, a title not so odiously familiar. Some of the more specious doctrines of his creed are put forward. Christ and the Bible are mentioned reverentially; but the more revolting beliefs are held in abeyance. Perhaps a tract may be left; and if any encouragement be received, the visit is soon repeated. He may advocate faith, repentance, baptism and the Biblical "laying on of hands;" but he is at pains to veil what his church means by these terms. By degrees, something more definite is broached, and the sapping process is well inaugurated. The imagination of our readers—we trust not their experience—may easily foretell the issue unless God interpose. To those who are ambitious in worldly ways, the lure of temporal prosperity is offered, while to some of evil propensities, the sensual elements of the Mormon faith afford strong inducements; but among the uninstructed and credulous, a number, deceived by hypocritical blandishment, submit in all sincerity to the leading of these artful

JEWISH SYNAGOGUE.

In 1862 the first Jews came to Utah and settled in Salt Lake. They now are fifteen hundred in number and have several fine synagogues in that State. This State is the only place on earth where the Jews are Gentiles. All who are not Mormons are called Gentiles.

propagandists. Under false colors, these ambassadors of an evil belief insinuate themselves sometimes into schools and families. Watchfulness is needed in most improbable places. Rev. J. D. Nutting says "I have talked with many victims of such work—often honestly deceived into believing doctrines as contrary to the Bible as anything could possibly be, and thus always deeply, if not hopelessly, injured."

Hans P. Freece, who, though a Mormon by birth, has been very active in the exposure of this false system says: "There are three possible ways in which to solve the Mormon problem and so stop polygamy. The first is for the churches to double their missionary forces in Utah and rescue three children where one only

is saved at present. The Gospel of Jesus Christ is a panacea for all ills, including the Mormon evil. That process is long, but it is sure. A second and very simple solution would be to cut off this foreign supply, either by forbidding Mormon emigrants to enter, as we forbid the Chinese, or by asking Great Britain, Holland and Scandinavia to expel the Mormon missionaries. * * * The third solution is by Constitutional Amendment. Congress absolutely refuses to inaugurate such a movement. To our mind there is but one reason for this refusal: that reason is the votes and vast business ramifications controlled by Joseph F. Smith. Therefore, if amendment is effected it must come through the states. But if Congress ever enacts uniform marriage and divorce laws under Federal jurisdiction, no doubt that will give the matter of Mormon polygamy into the hands of the Federal authorities."

It is the first remedy which we wish specially to advocate in the pages of this Magazine. Let us never forget that even a Mormon may be reached by the grace of God.

TOPICS SUGGESTED FOR STUDY AND DISCUSSION.

1. The Mormon Hierarchy: Its organization and efficiency.
2. The System of Tithing.
3. Advantages of Colonization to Mormons: Its danger to "Gentiles."
4. Book Review: "Under the Prophet in Utah," by Ex- U. S. Senator, Frank J. Cannon, (C. M. Clark Publishing Company, Boston.)
5. Proselytizing Methods.
6. Why Should We Fear Mormonism?
7. Are Mormons Making Progress in Our Community?

Secure leaflets and pamphlets from—

(a). The Utah Gospel Mission, Cleveland, Ohio.

(b). The League for Social Service, 105 East 22nd St., New York City.

(c). Hans P. Freece, 655 West 177th St., New York City.

STUDY FOR THE MONTH.

MARCH—AN EDUCATIONAL REVOLUTION.

Prayer—For the teachers in the colleges of China that they may be true to the ideals of the Christ.

Text Book—"China's New Day."

Scripture—Matt. 28:18-20.

Roll Call—An educational institution in China, or an educator.

Topics for Study.

1. Defects of China's old educational system.
2. Origin of the new education.
3. The importance of the missionary institution in the new educational scheme for China.
4. Union effort and University Extension work.

MORMON STUDY—Mormonism, the Islam of America. Naked truths about Mormonism.

EDITORIAL.

WILL WE BUILD?

A program of wider scope than ever before has been placed before the women of the United Presbyterian Church. During the past year an appeal was made for the building of four cottages for the education of girls in our mission at Sangla Hill, India. The cost of the four cottages when completed including school and home furnishing would be about $7,000.

Early in the fall the contracts of the building were given and the work is in progress.

The Junior Societies through their leader and Junior Secretary, the late Mrs. N. Wylie Stevenson, assumed the payment of two of these cottages, the responsibility of this is yet upon the Juniors of the Church. Because the Juniors in the past have not only met their obligations for special work each year but more frequently exceeded the sum required, we know they will pay the price of two (about $3,600) by the first of April, 1913.

☞Junior Superintendents especially must be prompt during the remaining *two months.*☜

The building of the third cottage has been provided for by a generous friend, Miss Ann Wilson of Pittsburgh, Pa., sister-in-law of the late Mrs. John A. Wilson, (late Editor of Junior Magazine.) Miss Wilson gave the handsome sum of $1,800 which will make a cottage complete for all purposes.

The fourth has been provided by the First Church, Allegheny, Pa.

The year just closed has seen the appeal from India's children in that part of our mission field, justified. And what a joyous beginning for the year 1913, to find that the burden of debt or incompleteness is not to be carried into the New Year. *We did plan to build!*

WILL WE BUILD FOR TANTA?

A greater undertaking of larger proportions is the project to build for the multitude of girls at Tanta, Egypt.

The necessity for the building now need not be further argued. To build a school at Tanta, there is carried with it an unequalled amount of Christian sentiment and missionary privilege.

The accumulation of years of Life Membership fees that was held for the signal of duty to appropriate, provided the sum of money necessary to purchase the valuable lot in Tanta, upon which to build. Now the building is to follow. Surely, there never was a more inviting task than this one. It exceeds in proportion and possibilities anything heretofore undertaken.

By concerted effort, as well as by larger gifts that many may afford to give, the duty —the privilege of placing a suitable building at Tanta is now before the women of the United Presbyterian Church. Do you doubt the successful result of the great task undertaken.

We can not, dare not, fail. We must build.

* * *

The supreme motive that should guide all our Christian activities is Love to Christ! In that only is the prevailing

power of, "If ye love Me" do these things. Ours should not be a monument of praise to any one or any church, but in His name for His glory will we build a building at Tanta, a building which will bring not fame or praise to the women of the United Presbyterian Church, but a light to lighten the girls of Egypt whom Christ will use in His good pleasure as polished corner stones in the eternal building. This is what Egypt is waiting for! Will we have a share in it? Small or large?

If ye do this, happy will ye be that have part. *Will We Build? Yes, We Will Build!!*

* * *

TO JUNIOR SUPERINTENDENTS.

The special work assigned to Junior Societies for 1912 and 1913 is now limited in time.

The Treasurer's books will be closed April 15th. The record of your Junior Society must be returned to Presbyterial Treasurer previous to that date. The remarkable reputation won by the Juniors for meeting their obligation, during the past years, must not now fail.

The task of securing a Junior Secretary following the death of Mrs. N. Wylie Stevenson, imposes more obligation upon prompt action of all Junior Superintendents. The newly elected Junior Secretary, Mrs. Millikin, can not possibly do all the work at this late day, unless every Junior Superintendent will assist. If your Junior Society has not met its obligation for the

Special Object Assigned to Juniors,

will you not do so at once?

The completion of *two* of the four cottages at Sangla Hill, for girls of India is dependent upon *The Juniors* of the United Presbyterian Church!

* * *

THE WOMEN'S GENERAL MISSIONARY CONVENTION, WASHINGTON, PA. MAY 13-16, 1913.

* * *

"EVERYLAND."

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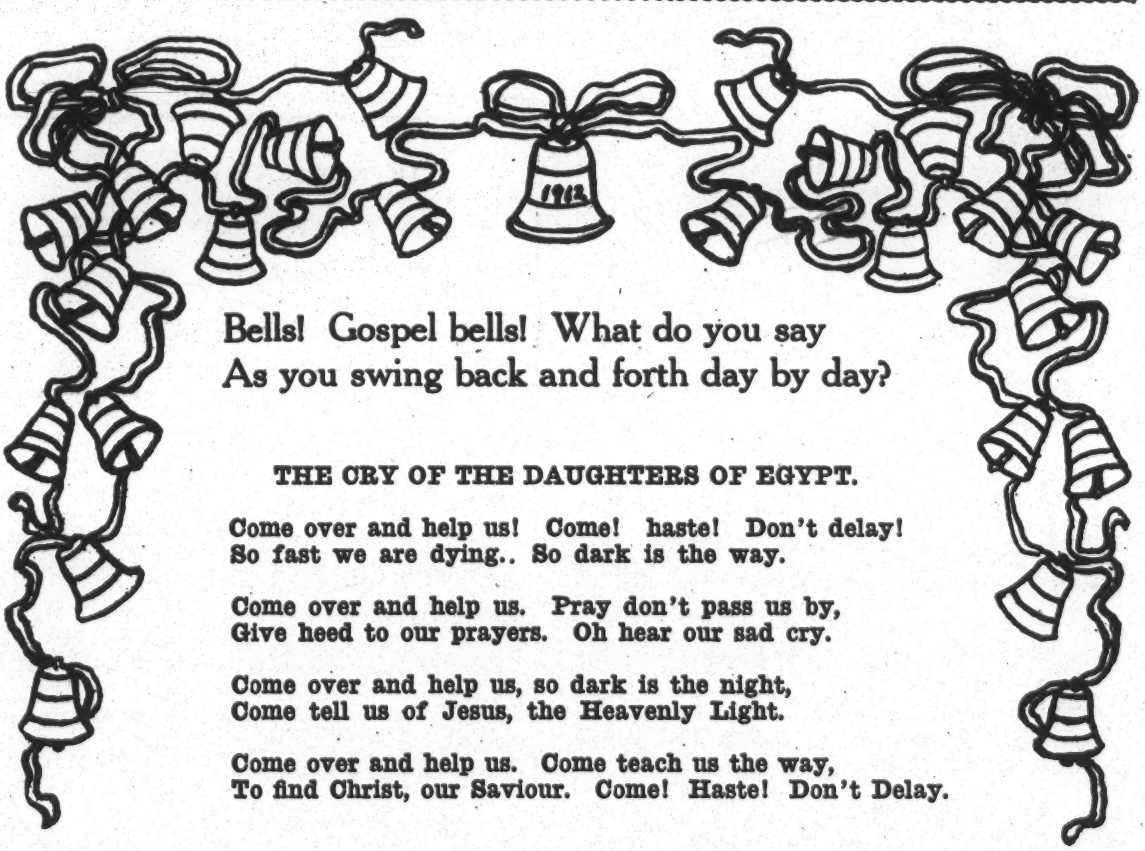
THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

THE CRY OF THE DAUGHTERS OF EGYPT.

Come over and help us! Come! haste! Don't delay!
So fast we are dying.. So dark is the way.

Come over and help us. Pray don't pass us by,
Give heed to our prayers. Oh hear our sad cry.

Come over and help us, so dark is the night,
Come tell us of Jesus, the Heavenly Light.

Come over and help us. Come teach us the way,
To find Christ, our Saviour. Come! Haste! Don't Delay.

THANK-OFFERING BLANKS.

It is very important that all blanks, well filled in with the reports of the 1912 Thank-Offerings, be sent to the business address of the General Thank-Offering Secretary, 905 Publication Building, Ninth St., Pittsburgh, Pa., at once.

HONOR ROLLS.

Every Women's or Young Women's Missionary Society that has doubled its offerings of 1911, during 1912, will gain recognition in the Honor Roll for 1912.

Every Junior Society that has given an average of one dollar per member during 1912 will be given a place on the Honor Roll. Societies may include in their reports money paid as Thank-Offerings for Life Membership fees and special gifts to work under the care of the Women's General Missionary Society. Be careful to report the sums thus:

Regular Offerings, 1912 .....

Life Membership Fees .....

Special Offerings .....

Illustrated Circular Letter.

A plea for special offerings and Life Membership fees for the erection of a Girls' Boarding School at Tanta, Egypt.

The "Circular Letters" are not for general distribution, but to be given or sent to individuals or families, where there is good reason to believe that gifts can be secured for the Girls' Boarding School.

A sample copy will be sent to the President of every society whose name and address are given in the July Statistical Report of the Women's General Missionary Society.

With each copy will be sent out a card on which are given sums ranging from $10.00 to $5,000. Any donor can place his or her name on card opposite the amount to be given or pledged, and send the card to Mrs. M. C. Porter, 15 Marshall Avenue, North Side, Pittsburgh, Pa. Send the money through the Presbyterial Treasurer or send direct to Mrs. J. B. Hill, 5630 Bartlett Street, Pittsburgh, Pa., Treasurer of Women's Board. Care should be taken in sending the money to designate it for Girls' Boarding School, Tanta, Egypt.

Pledges should be paid in full before the Convention at Washington, Pa., May 13, 1913.

THE NEW "CIRCULAR LETTER" WILL CONTAIN MESSAGES FROM MRS. H. C. CAMPBELL, MRS. J. B. HILL, MRS. MARY CLOKEY PORTER, AND WILL BE BEAUTIFULLY ILLUSTRATED WITH EGYPTIAN SCENES.

Credit for amounts paid will be given from month to month on the "Monument of Gratitude" in the Women's Missionary Magazine.

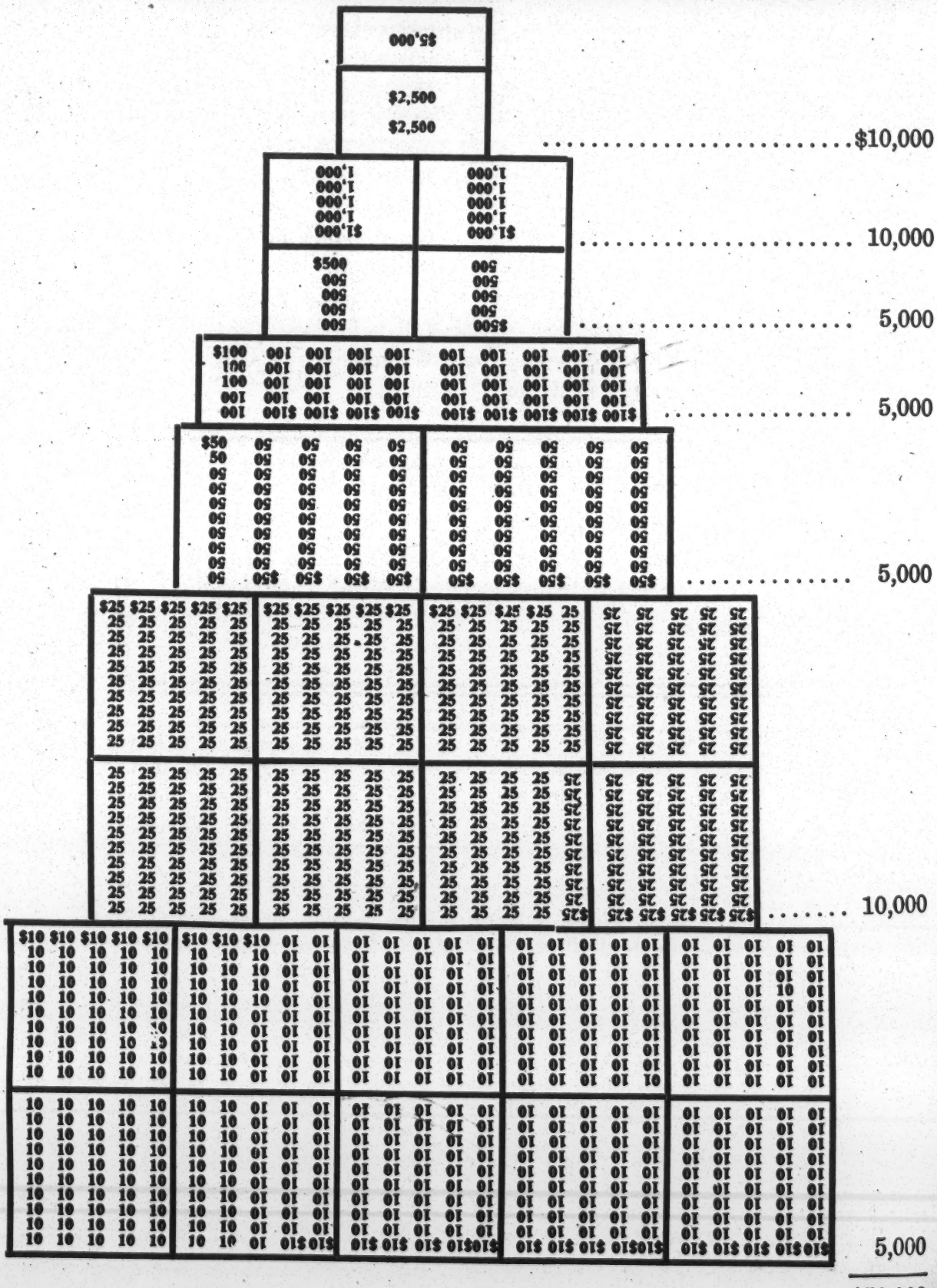
Extra copies of the "Circular Letter" will be *sent* to any one ordering them for persons who desire to contribute to the Tanta Boarding School.

Order from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and enclose two cents per copy postage.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Annual Convention, Washington, Pa., May, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$50,000

WE KNOW!

WE KNOW that large numbers of the women of our churches are deeply interested in the education of girls in Egypt.

WE KNOW it by the way in which they have responded to appeals for Life Membership fees during 1912, for the benefit of a Girls' Boarding School in Tanta, Egypt.

WE KNOW that there are large numbers who only have to understand the needs of educational work in Tanta to respond promptly and liberally to the call for help.

WE KNOW there are hundreds of women — younger and older — in our churches who are sincerely grateful for the abundant opportunities God has given them to secure an education, and who desire to express their gratitude in some substantial way that others may be similarly blessed.

WE KNOW there are young women in our colleges and high schools to-day, who, if solicited, would gladly contribute to the Boarding School at Tanta, and thus pass on to their dark-skinned sisters in Egypt, opportunities similar to their own.

WE KNOW there are women of means to whom God has entrusted His gold and silver, who only need to be assured that the Christian education of Egyptian girls means the establishing of Christian homes, to give to the cause and to give liberally

WE KNOW there are large numbers of men and women in the United Presbyterian Church, and of those who in their early years were trained in this church by Godly parents, who will, if asked, contribute gifts as memorials to loved ones "called up higher," when they learn that a Memorial Tablet is to be given a place in the Tanta Boarding School, upon which the names of such may be inscribed.

WE KNOW there are many earnest active co-workers in our Women's, Young Women's and Junior Societies, who will want to have some share in the "Memorial Fund" in the Tanta Girls' School, for Mrs. John A. Wilson, late editor of the Junior Missionary Magazine, and Mrs. N. Wylie Stevenson, late Junior Secretary of the Women's General Missionary Society—workers who gave the best of their lives to help educate and train the children of the church to love and pray and work and give to the cause of missions.

WE BELIEVE — YES! — WE KNOW there are men who are loyal friends to the women's work of the Church, who need only to be given the opportunity to contribute liberally toward the completion of this $50,000 "Monument of Gratitude" before May 13, 1913.

Who are willing to help reach the above classes of people with letters of appeal?

Reader! Are you willing? Then send names with addresses of persons included in any of the above classes to Mrs. Mary Clokey Porter, 15 Marshall Ave., N. S., Pittsburgh, Pa., as promptly as possible in order that copies of the new "Circular Letter of Appeal" with its Egyptian scenes may be sent to them. With each "Circular Letter" will be sent a card on which the sum paid or pledged for the Girls' Boarding School at Tanta, Egypt may be given.

Where pledges are made they should be paid before the meeting of the Women's General Missionary Society to be held at Washington, Pa., May 13, 1913.

Cash should be paid through the Treasurer of the Missionary Society or sent

"THE MONUMENT OF GRATITUDE."

SEE HOW IT GROWS!

The latest report of offerings paid into the treasury of the Women's Board for the erection of a building for the Girls' Boarding School at Tanta, Egypt, is as follows:

SPECIAL GIFTS

Two	$2,500.00	$5,000.00
One	500.00	500.00
Three	100.00	300.00
Two	50.00	100.00

LIFE MEMBERSHIP FEES

Two hundred and ninety Seniors, $25.00 each	$7,250.00
One hundred and forty-five Juniors, $10.00 each	1,450.00
	$14,600.00

Total amount required, $50,000.00

Who will help raise the remaining $35,400? Reader, will you?

direct to the Treasurer of the Women's Board, Mrs. J. B. Hill, 5630 Bartlett St., Pittsburgh, Pa.

The sum of gifts paid into the treasury will be indicated by the figures turned *right side up*, on the blocks of the "Monument of Gratitude" from month to month, until June,—in the Women's Missionary Magazine.

In order to secure the full $50,000 for the Girls' Boarding School at Tanta, Egypt, it will be necessary for every officer and every member of every Missionary Society to pray and plan and help push the work, *now*.

"The King's business requires haste" that the daughters of Egypt may soon learn to know the Lord.

FEBRUARY, 1913, LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY FOR THE SILVER ANNIVERSARY THANK-OFFERING.

SENIOR LIFE MEMBERS.

$25.00 Each.

Miss Marian Paden, Beni Suef, Egypt, by her mother.

Mrs. Helen A. Ackley, N. S., Pittsburgh, Pa., by Home Missionary Society, First Church, in recognition of her 14 years of service as treasurer.

Mrs. M. B. Maxwell, Valencia, Pa.

The $25.00 for membership fee represents the savings account of a child whom God had called to Himself a few weeks before the gift was given to help give the Gospel story to the children in Egypt.

Mrs. W. A. McConnell, Mt. Pleasant, Pa., by W. M. S.

Miss Mary Kathrine McNaugher, Eighth Church, N. S., Pittsburgh, Pa.

Mrs. William McDowell, Steubenville, Ohio. A birthday gift from her children.

Mrs. S. Myers Sterling, Steubenville, Ohio, by Mrs. R. L. Brownlee.

Mrs. T. A. Houston, Darlington, Pa., by the women of the congregation.

Mrs. R. B. Tinnions, First Church, Washington, Pa.

Miss Margaretta C. Murdock, Washington, Pa., by W. M. S., in recognition of her having been 21 years secretary.

Rev. Ralph McFadden, Pastor at Sebring, Ohio, by the Aid Society. (A commendable example.)

Miss Elsie Dean Wehling, by Y. W. M. Society, Forest Ave. Church, Bellevue, Pa.

Mrs. G. A. Sowash, Omdurman, Sudan, by W. M. Society, Irwin, Pa.

Mrs. Benjamin Strublè, Irwin, Pa., by her family.

Mrs. J. H. Hutchman, Irwin, Pa., by her husband.

Mrs. Mary J. Biddle and Miss Sarah M. Biddle, Monmouth, Illinois.

Mrs. Rebecca Smith, Mrs. James Kinnear, and Miss Rebecca E. Braden, First Church, Buffalo, N. Y.

Miss Bertha Houston, Frenchburg, Ky. A Christmas gift from Dr. and Mrs. Wiedler and friends.

Miss Margaret Balph, Ironton, Ohio, by Second Church, New Castle, Pa.

Miss Christiana C. Thompson, Washington, Pa., by W. M. Society, Second Church.

Miss Bessie Runyan, Ellwood City, Pa. A Christmas gift from Y. W. M. Society.

Mrs. Mary Wilson, of Springfield Church, Mercer, Pa., R. D. 5.

Mrs. W. G. M. Hayes, Pullman, Wash., by women of congregation in gratitude for her restoration to health and zeal in mission work.

Mrs. A. A. McLachlan, Sixth Church, N. S., Pittsburgh, Pa.

Mrs. J. W. Moreland, Pittsburgh, Pa.

Mrs. Thomas Gibson, Verona, Pa., by W. M. Society.

Miss Lillian Rodgers, Pittsburgh, Pa.

Mrs. S. L. Henry, Pittsburgh, Pa., by W. M. Society, First Church.

Mrs. Sara Louise Thompson, Wilkinsburg, Pa.

Mrs. M. J. Barclay, Rodi, Pa., by Hebron W. M. Society.

Miss Helen Sill, Tanta, Egypt, by Dr. Caroline C. Lawrence.

Mrs. Ida F. McKnight, Neil Ave. Congregation, Columbus, Ohio.

Mrs. Martha Leitch, Fourth Church, N. S., Pittsburgh, Pa.

Mrs. G. A. Long, N. S., Pittsburgh,, Pa., by W. M. Society, Second Church.

Mrs. John A. Bell, Carnegie, Pa., by her husband.

Miss Lula R. Robinson, Unionville Center, Ohio.

Mrs. Thomas Ewart, Clinton, Mass.

Mrs. Jane Brownlee, Youngstown, O., by Mr. and Mrs. Andrew Maguire.

Mrs. Richard D. Hays, R. D., Bulger, Pa., by W. M. Society of Robinson Church.

(To be continued in March Magazine.)

"THE FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

By the Junior Secretary.

Cyrus Bryson McCown, Warnock, O.; by Russel and Ralph Ault, who earned the money.

Mary Jane Stunkard; by Junior Society, Hickory, Pa.

Edith Margaret Petrie, Washington, D. C.; by earning and saving her money all summer.

William Adams Littell, Paterson, N. J.; by Women's Missionary Society.

Mary Margaret Howell; Venice Junior Society, Canonsburg, Pa.

H. Uhlman Lawrence, Columbus City, Iowa, four and one-half years old. He saved his small gifts to make himself a Life Member.

Jean Pitcairn Daub, 6th Church Junior, N. S., Pittsburgh, Pa.; by her aunt, Miss Burd Cochrane.

Ida May McFarland, 6th Church Junior, N. S., Pittsburgh, Pa.

Margaret Gertrude Wilson, Junior Society First Church, Pittsburgh, Pa.; by her parents.

James Mason; by Miss Eudora Mason, Wilkinsburg, Pa.

Marie Patterson, McDonald, Pa.

Martha Isabelle Lescallett; by Miss Mary E. Banford, Midway, Pa.

Charles William Brown, Clinton, Mass.; by parents.

Ruth Elizabeth Wilson and Florence Adelaide Wilson, 1st Church Juniors, Detroit, Mich.; by parents.

Robert Crump, 8th Church Junior, N. S., Pittsburgh, Pa.

Ruth White; by Women's Missionary Society, Albia, Iowa.

Julia Adams MacLachlin, Perrysville, R. D., Pa.; by her grandparents, Dr. and Mrs. MacLachlin, Claysville, Pa.

Edith Forsman, Chartiers Junior, Canonsburg, Pa.; by M. Lee Thompson.

Loleta Manette Wilson and Florian Teresa Wilson, twin daughters of Rev. C. H. Wilson, Athens, Tenn.; by Women's Missionary Society of Athens, Tenn.

June Rosella Cotton, Camden, Ala.; by Junior Missionary Society of Canton Bend congregation.

Ethelyn Dorothy Aiken, Canonsburg, Pa.

Eleanor Louise Aiken, Canonsburg, Pa.

Carl Taylor, Canonsburg Pa.

Jennie Elizabeth Olloman, Canonsburg, Pa.

Donald Smith Russell, Midway, Pa.

Ada Nancy Meloy, Hoopeston, Ill.

Katherine Margaret Mitchell, Katherine Lorene McDanel, and Robert James McDanel, Cedar Rapids, Iowa; by their grandmother, Mrs. McDanel.

Grace Starr, Kittanning, Pa.

NOTICE — IMPORTANT

Persons, in sending names and addresses of Life Members, will kindly give names of congregations and by whom they were made Life Members. The desire is to give credit where and to whom it is due.

IS IT WORTH WHILE?

By Mrs. Mary E. Robertson.

PERHAPS I should frankly confess that before I went to Egypt I had often wondered whether Educational Missions represented the best form of missionary activity; had doubted the wisdom of teaching Piano, English, fancy work, etc., to girls who did not yet know the elementary truths of Christianity; but, theories have vanished in the presence of facts, and *I do now believe in Educational Missions!*

The great lessons of life are learned slowly, and better in youth than later on.

The foundations of a strong Christian character must be laid on the bed-rock of daily experience such as girls get in the Pressly Memorial Institute and the boys get in Assiut College; and institutions such as these, where, by precept and example, by the moral and spiritual atmosphere of these institutions, by the daily presentation of Gospel truth in Chapel, Bible Class, prayers in the dormitories, and, on Sabbath, in public worship, Sabbath School and flower missions in Hospital wards, etc. There goes on, unconsciously, an uplifting, moulding influence day by day; and consciously, I do believe, in the majority of our students, there has come the new birth, and the dedication of the life to God.

What else does it mean, that out of the 268 graduates of Assiut College, 108 have entered the ministry or definite Christian service; and 65 are superintendents of schools and teachers;—that out of both schools, 100 confessed their faith in Christ in 1911, and 152 in 1912?

Any one who has traveled in Egypt, must have felt how extraordinary is the influence there of the American Mission. My observation has been that, if you have opportunity of speaking with an educated, intelligent Egyptian, in travel, you will find that he, or she, has been, in nine cases out of ten, somewhere in the American Mission.

On my last journey to Cairo, I shared a harem compartment of the train with a charming Moslem young lady, who had spent some years in the American Mission school in Cairo, and had finished in the Government Normal Training School. She is now Principal of a Government School for girls, and has twelve teachers under her. She has written one book and has another ready for publication (in Arabic). She was betrothed when ten years old, but as her father has liberal views, she succeeded in postponing the marriage year by year; and finally, succeeded in persuading both her fiance and her father to set her free to devote her life to the direct service of Egypt's womanhood.

One general result of education is becoming more and more manifest, viz: in negotiations for marriage, education is more frequently demanded on both sides, so that it is not now unusual to find a girl still in school, ready to graduate, at the age of seventeen, whose mother was probably a wife at the age of thirteen, and her grandmother at the age of nine!

Education has been, and continues to be a handmaid of Christianity.

Among other Moslem pupils in the Pressly Memorial Institute at present, are two dear little children, whose great-grandfather, with the assistance of three others, flogged the first Christian convert in Assiut, and left him for dead!

A young Moslem lady, wife of a government official in Assiut, came to the Pressly Memorial Institute last year for

GROUP OF PUPILS IN PRESSLY MEMORIAL INSTITUTE, ASSIUT, 1912.

music lessons. An Arabic Bible Class was held in this music room during the period preceding her lesson. Coming too early one day, she listened while she waited, to the Bible lesson. After that, she came regularly, too early, that she might, each day, listen to the Bible lesson.

I wish that you could be present at a Pressly Memorial Institute Commencement.

I wonder if you have ever pictured it, as I saw it in December, 1910—five graduates about seventeen years of age—two from the Arabic department, and three from the English—all prettily dressed—the old College Chapel handsomely decorated with flowers, branches of the pepper tree and poinsetta, and Egyptian and American flags of all sizes—the Chapel packed with guests, and hundreds turned away?

There were many distinguished Moslem guests as well as others, among them the Mudir of Assiut, (the highest official); the Inspector of Post Offices for Egypt; the Minister of Public Works; the British Minister of Education for all Egypt; a Coptic priest and many others.

Two of the graduating essays were in Arabic, and three in English; while the English department graduates gave productions in Arabic and French, as well as piano solos beautifully rendered.

One of these English essays must have given our Moslem guests food for thought; since, according to its title, "A Vision," it pictured the future of Egypt under the influence of Christian ideals. One of these gentlemen, a graduate of Oxford, remarked, "I would love to see the vision realized, but one *cannot* disregard *custom.*"

One of these Arabic graduates is now a teacher in the Pressly Memorial Institute; and the three English department graduates are all seeking, by work in Moslem homes and villages, to win souls for Christ. The supreme test of educa-

tion, however, is it influence upon the home.

It is the aim of the Pressly Memorial Institute staff to secure that their pupils shall not only be good but good for something!

The domestic science department is well organized. Every boarder gets her chance in the kitchen, each year for three consecutive weeks; and in addition to this, has daily duty, either in dormitories or teachers' rooms.

It has been the greatest of my pleasant experiences in Egypt, to have access to the homes—not only of my own Bible class, but to homes of scores of our girls —rich and poor, Christian and Mohammedan including harems—and one cannot be uncertain for two minutes in one of these homes, whether or not, the mother has been in a Christian school.

It is evidenced by the very arrangement of the house; its taste, its comfort, its *home atmosphere;* and above all by the conversation and the ideals of the mother. So much for the past generation!

As for the present, let me give one illustration. One teacher had a circle of "King's Daughters" last year, consisting of five members. They met once in two weeks, for a period of devotion and then sewed garments for the Fowler Orphanage.

It was found that the Orphanage was specially in need of money, and this Circle decided to have a "Sale of Work" on its behalf. When the work was brought together to be valued, it was found that there was over $85.00 worth of useful and fancy articles. These girls then partitioned off one end of the Chapel with screens; decorated it, put into it small tables and chairs for serving tea, and, while the "Sale" was going on, tea was served at a charge of 25 cents, and the refreshments were all *home-made;* while tables loaded with preserves, crystallized fruits, cakes, fancy crackers and candies —all made by these girls— were on sale. It was a triumph of artistic arrangement and business effort; for the Sale netted over $123.00.

Is It Worth While?

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF
HELEN M. TEMPLETON, 55 MORGAN AVE.,
WASHINGTON, PENNSYLVANIA.

A LITTLE CHILD WIFE IN EGYPT.

The Magazine readers have doubtless been impressed with the contrast between the noble face of the one whom we would honor by our contributions to this fund and the face of the sad young girl wife of Egypt, which haunts our memories. Had you thought that by your gifts you are to make the beauty and strength and happiness of the one, the heritage of the other? The memorial to be erected will mean the imprinting of the beauty of the Christ life upon many hundreds of such darkened souls. And

oh! how these young lives cry out for this heritage which should be theirs! Listen to the story of a little bride who was being taken from her village home to the far-away Sudan. She came into the train dressed in her black covering and one would have thought her a woman. But a glimpse at her face and little hands showed she was only a child. When we asked where she was going, she broke out in bitter sobs and wailed "To the Sudan! To the Sudan! And I don't want to go." When she became quieter she said, "Shall I tell you the whole story? In the first place he is from the Sudan. He heard that the girls in our village were beautiful and he asked my father for me many times, and at last he consented. But they didn't tell me that I was to go to the Sudan" Another burst of sobs interrupted the story. But she went on "It is only two weeks since we were married and now he is taking me away from my home and my mother. And I don't want to go, I don't want to go." She had never been at school, oh! no, for the girls in her village were not allowed to go out on the street. No, she could not sew or do house work. She had been too young to learn and when we asked if she would not like to come to school and learn all these things her face brightened a moment as she said "Won't you take me?" And as she felt the sympathy and longing to help she threw her arms around our neck and sobbed bitterly and plead that we would not leave her. but go on with her into this great unknown world. Her eyes were swollen with tears and she had bound a handkerchief around her aching head that the awful throbbing pain might be lessened. How we longed to go with her, and many a time have we thought of Labuba, the little bride of Filh and wondered how much she would have to endure in that strange country. Our hearts would be stone, were we to forget the pleadings of this child. She is one of the many thousands who are cruelly suffering today because of the blighting curse of the religion of the false prophet.

Her plea comes to you who are enjoying the freedom and joy and love which Christ came to give. And your gifts, given in memory of one who had caught a vision of Christ's sacrifice for all, are to place within the reach of many of Egypt's girls the beautiful heritage which Christ has left for all womanhood.

ANNA B. CRESSWELL.
Missionary to Egypt,
Home on Furlough

One hundred societies have pledged an average of nearly ten dollars to the Mrs. Sarah Foster Hanna Memorial. This is an encouraging report, yet it reveals the fact that the help of *every* society is needed that the goal of $10,000 may be reached.

Societies should contribute according to their ability and not merely the average, or the amount will not be raised.

Two societies of six members each have pledged five dollars apiece to the Mrs. Hanna Memorial Fund. If every society would give in the same proportion, what a monument could be built, and what lasting good accomplished.

The President of the W. M. S., Shedds, Oregon, writes: "After our program about the women and widows of India, and while our eyes were still dim with tears for these far-away sisters who suffer so much, we felt that we could not let this opportunity pass by without helping a little.

Although we had already undertaken *more* than ever *before,* we voted to make our aim $10.00 for the Mrs. Sarah Foster Hanna Memorial, and if possible to give more."

North Yakima, Wash.,
January 9, 1913.

MY DEAR FRIEND:

It was the wish of every member yesterday, at the meeting of our W. M. S., that it were possible for us to give ten dollars to the Mrs. Sarah Foster Hanna Memorial, but we are just a little band of ten. After some deliberation we decided we could if we would and *we will,* so you may expect that much from us.

We sincerely hope the $10,000 will be raised and are sure it will if every society will give $10.00 for every ten members.

We are glad to help in this grand work,
Yours sincerely,
MRS. RAMALEY.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

SUGGESTED PROGRAM.

An Educational Revolution.

DEVOTIONAL SERVICE.

PAPER—The New Education vs. the Old Education.

PAPER—The Importance of Missionary Schools in the new Educational scheme for China.

DISCUSSION—If you were a teacher in a Chinese Government School and not allowed to teach Christianity during school hours, what plans would you use to definitely lead your pupils to know Christ?

PROBLEM—How many Girls' Schools are yet needed in China? "Not one girl in 2,000 is in grammar school." Make your estimate on the basis of 100,000,000 Chinese children of school age.

PRAYER—For all who labor for the children and youth of China; For the teachers in the colleges that they may be true to the ideals of the Christ.

PAPER—Mormonism, the Islam of America. Naked truths about Mormonism.

LETTER FROM THE NEW INDIA MISSIONARIES.

LUCKNOW, INDIA,
December 16, 1912.

DEAR FRIENDS OF THE MAGAZINE:

After our last farewells with you, we new missionaries for India set out on our long journey, leaving New York on September 11th. For five weeks we traveled on sea and land, (having a very pleasant voyage) and reached Sialkot, October 16th, the first day of Annual Meeting. There we were royally welcomed by the whole mission family, and for the two following weeks enjoyed their rich fellowship.

Among the many and varied questions which had to be decided at this meeting was one proposed by the Educational Committee, that the new missionaries be sent to the Lucknow School of Languages for the winter months of study. This accounts for our being in Lucknow the center of the Methodist Church in India, rather than with our own United Presbyterians in the Punjab. This city has been called the "garden spot of India" and is truly well named.

The young ladies are accommodated in the Isabella Thoburn College while the others are living with private families. We all are comfortably situated and hard at work.

The principal of the school is Rev. E. L. Greaves of Banares, one of the well-known Hindu scholars in India, who besides his language work, delivers regular lectures on Hinduism. The director of Urdu, our branch of study, is Rev. A. E. Johnson, B. D. And Mohammedanism is ably presented by Rev. C. G. Mylrea, B. A., who spent some time in Egypt making this subject his special study.

NEW MISSIONARIES TO INDIA STUDYING LANGUAGE AT LUCKNOW.
FIVE OF THIS GROUP ARE UNITED PRESBYTERIANS.

Besides the time spent with these instructors in class work we have from two to four hours private work daily with Indian teachers. The school opened with an enrollment of four and has increased to thirty-five, representing twelve different societies. Thus the school gives not only the best opportunity for study but also the privilege of knowing those who will be our co-laborers in sister missions. And because we have known each other surely our interest will be deepened and our efforts more united in the great "Christian Conquest of India."

Yours for service,

"THE NEW MISSIONARIES TO INDIA."

NOTE.—The Lucknow School of Language is an effort on the part of the various missionary societies working in India to get a more systematic and thorough training in the language for new missionaries.

In the first place, Lucknow is one of the great centres for the Urdu language, and contests with Delhi the honor of representing final authority. In the second place, this union of effort permits the setting aside of the best qualified missionaries to direct the study of the new missionaries and the work of their native teachers which is a decided gain over past methods. In the third place, it gives an opportunity for the new missionaries to listen to lectures given by those who are authorities on the various religions of India, and thus gain a view of the opposing forces they will have to encounter, in a way that is impossible through the mere study of books.

Our contributions to the success of the Lucknow school is in having introduced the "'Cummings' System of Language Study and Phonetics" which has been taken up very enthusiastically, and in securing for the school the services of the Rev. T. F. Cummings, D. D., for a short period during the winter for instruction on this system. Dr. Cummings will stop in India on his way to Korea where he goes for the same purpose.

No small part of our contribution, however, is in furnishing seven enthusiastic pupils. They were taken to Lucknow after our Annual Meeting, by the Rev. Dr. Martin, chairman of the Language Committee of the Mission, who, after seeing the arrangements and the work of the school, gives it his hearty endorsement.—Mrs. E. L. Porter, Rawal Pindi, India.

THE BEAUTY OF SERVICE.

"What mean ye by this service?" Some years ago, an American lady who was making a special study of the various shrines and their meanings, visited the Old World. As she stood before an image with which she was totally unfamiliar, a peasant woman approached the shrine and, kneeling, offered a brief supplication. As the worshiper arose and was turning away, the tourist asked her the significance of that particular place of worship. "I don't know what the image means," was the reply, "but they tell me it is a good place to pray."

Can any service be beautiful if it is not prompted by love? Paul in his letter to the Corinthians says: "For the love of Christ constraineth us: because we thus judge that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves but unto him which died for them and rose again." If we follow Paul's rule of life we will give forth a radiance which may brighten the pathway of a brother and which may illuminate our own souls. This light may manifest itself in various ways. "He that goeth forth and weepeth, bearing seed for the sowing, shall doubtless come again with joy, bringing his sheaves with him." To see the crop maturing, under the cultivation of patient and diligent workers, one has only to consider the change being wrought by the Gospel in foreign lands. Look how the Christian life as led by the missionaries is raising the ideals of the Indian women with whom they come into contact. Notice how Christian education is creating in the heart of the Hindu, a desire for something better than the old superstitions.

Wherever the laborers go, the people are impelled to better their sanitary conditions and to improve their resources. Truly the sun of righteousness is ripening the harvest.

Jesus said: "Take my yoke upon you and learn of me." Here we have assurance of intellectual strength through service for the Master. In the study of Synthetic Geometry, we must advance step by step. If we fail to master one theorem, the next will not be clear. The teacher cannot explain to us what we will not exert our own brains to learn. So if we will not work for Jesus, we cannot understand his plans and we cannot realize the value of his promises. Some people say: "I cannot serve Him when I do not understand his plan." Rev. Wm. Sunday, in speaking of this said that if, on a dark night, some one should hand him a lighted lantern and should tell him it would show him the way if he carried it home, he would be very foolish to stand and say: "I cannot see clear home. After I have gone about twenty feet I shall be in darkness." The thing for him to do would be to advance and carry the light with him. So in the Christian service, if we work with what light we have, the light will shine still farther and the intellect will become still broader.

Then spoke Jesus: "I am the Light of the World; he that followeth me shall not walk in darkness; but shall have the light of life." This promise includes not only the intellectual light but also the spiritual. To verify its fulfillment, we have only to recall to mind the face of some true servant of God. The expression of serene trust, the look of love toward all mankind, would prove the presence of the light of life, even though we did not know the unselfish disposition and the tireless energies devoted to the service of others. Those who truly serve are those "whose adorning has been not that outward adorning of plaiting the hair, and of wearing of gold, etc., but has been the hidden man in the heart, in that which is not contemptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price."

BEULAH MORRISON,
"Anna Milligan Missionary Society,"
First Church, Ellwood City, Pa.

THE ART OF PROMPTNESS.

In these days, when art extends from the scientific cultivation of the soil to the triumph of domestic science, from the mechanical to the liberal or fine arts, it would seem improbable that another art could be suggested. Yet, in common, every-day life, while not to be considered a rival of any of the arts mentioned, but merely an aid to them, the art of promptness is to be cherished.

Promptness an art? Yes, it is not natural to man, but is acquired through effort and patience, gracing the possessor.

Much of the good humor of an otherwise good man may be destroyed for the day by the dilatory ways of a careless servant, causing the master of the house to miss an important engagement because he could not make the 8:19 train. The peace of the home is clouded, and the other party to the business engagement has, in his mind, charged the first man with dishonesty, because he failed to keep his appointment. A lawyer once said you might as justly steal another man's money as his time. Lack of promptness means a degree of failure in any great undertaking, the greatest of which is life.

Why speak of promptness so seriously in these days of progress? For this reason: It seems to be little more than something about which to smile if one is habitually late to church meetings. Did you ever hear anyone say, "Put a nick in the post for me, I am on time," or "I just cannot get to missionary meeting on time." And yet these very same people were never known to miss the train if it's hour for starting was two hours earlier than any church meeting. Does it not seem that we play with our opportunities if the Lord is the one to be considered, but become very angry if a friend treats us as we treat Him?

You will criticize doubtless the young woman who came in, smiling blandly, a half hour after the appointed time, to a dinner, causing annoyance to the hostess, delaying the serving as well as endangering the freshness of the dainties; how can we excuse ourselves if we play the same role when it comes to our religious privileges? We must keep in mind, however, that some are justly hindered from being prompt, but ordinarily we can be on time if we adopt the rule of a certain Sabbath School Superintendent who said: "Start on time, keep on going, and you'll get there on time."

Why so much stress on promptness in relation to our Y. W. Societies? Because the life of many societies is being sapped by a lack of promptness. A convenient hour for opening the meeting should find all in their places ready for the business of the hour or the program. As well should the closing be prompt. A certain reverence and dignity attend such a meeting. Great care should be taken not to interrupt a program by coming late. The saying is trite, "Better late than never." Equally true, but more practical is this, "Better never late."

If your desire is to have a society that will be a benefit to its members, an inspiration to others, and one that will do things, practice promptness to the limit. Better is it to be called a crank on promptness than to be known as one who is invariably late.

A NOTICE. READ THIS.

I wonder if the Young Women, King's Daughters and Mission Circles realize how soon March 31 will come around. After reading Miss Eleanor Maconachie's cheery greeting and having noted her hearty appreciation of the honor of being supported by the Young Womens' organizations, you will recall —if you have forgotten—that five workers are to be supported this year by you instead of four as formerly. So far a great many societies have not sent their offerings. Probably you expect to do so a little later. About five-sixths of the amount to be raised is still to come. You have received favorable comment heretofore because you have more than met your obligations. Your zeal and added numbers will make this year no exception to your generous rule. I. B. L.

☞Soon a blank will be sent to each society for a record of the year's work. This blank will bear a certain date when the Presbyterial Secretary is to receive it. If you desire your record published, kindly comply with the request to forward promptly to the proper person.

A probable great victory was turned into an ignominious defeat because a great general *"dallied"* five minutes in the opening attack. An empire fell with his defeat. The Church of Christ, in its every department needs us *now* as never before TO ACT PROMPTLY.☜

IDA B. LITTLE.

A PEEP INSIDE THE TANTA HOSPITAL.

If the reader will come with me in imagination, we will take a peep inside the Tanta Hospital. Imagine yourself transported by aeroplane from the midst of Western civilization and life, to sunny Egypt with her ever enchanting scenes. The Hospital is located just outside the city to the north, where the patients enjoy refreshing breezes all summer long. Note first the wide verandas which afford an opportunity for the out-of-door treatment in summer and in winter.

Entering the Hospital, we first visit the children's ward. Here many a little one is nursed back to health and restored to a grateful mother. This little boy of eight is the victim of tuberculosis of the bones of the foot. In pitiful tones, he tells us his father is blind, his mother is dead, a grandmother cares for him. He is anxious to recover that he may be able to support the family. The boy next him also has tuberculosis. It affected the glands of the neck, so that an operation was performed and the enlarged glands removed.

This is little Mariam so very ill with pneumonia. She has a frail body, and we could not hope to save her life in her own dark unventilated room so persuaded her parents to bring her to this nice cozy ward.

Maawood is the next one in the row. His father brought him from a village forty miles distant. His eyes had been sore for so long before he was brought for treatment, we despaired of doing anything for him. He has improved and will go home with good vision in one eye, but with but little sight in the other one.

We have not time for each cot, so hasten on to the large ward with its sixteen beds. Every bed is occupied. Fourteen of the number are Moslems. This is a great opportunity to reach the Moslem woman's heart. Twice a day seven days in the week they have a Bible lesson. We have heard them exclaim, "Oh, how much better is your religion for women than ours!"

You notice each bed in this ward has a memorial tablet over it. This means an endowed bed. In the children's ward only one bed is endowed. We are praying that the Lord will put it into the hearts of others to endow the beds in the children's ward. A thousand dollars endows a bed. What more appropriate memorial could be made a friend than an endowed bed in the children's ward.

Next we enter the private ward. Here many a hareem woman finds a secluded spot, where she receives treatment from the hands of a woman physician. This department brings a revenue which helps to support the institution.

Passing on, we enter the operating room. While it in no way compares with the expensive equipment of operating rooms in America, guests are usually surprised to find one so modern in its appointment in Egypt. The furnishing has come mostly from special gifts. The Hospital contains fifty beds and is well adapted to climate and people.

Let us hasten on to the dispensary where gather daily a motley company of blind, lame and halt. They come from miles around and from many different villages. The evangelist gives the morning lesson, explains the word, and distributes books and tracts. The doctor is busy treating sore eyes, sick babies, dressing wounds and so forth. There sits a man wearing the green turban which marks him as a lineal descendant of the prophet Mohammed. The man next him is a sheikh, a teacher from the Azhar, the great Moslem university in Cairo. Notice he has a handful of Christian literature which he is taking home with him to study. What an opportunity to preach

and teach the Gospel to the followers of Mohammed!

Medical Missions have been called the modern substitute for miracles. What a field for consecrated womanhood! One can not understand why trained nurses do not volunteer for this field of service —a service so like that of our Blessed Master.

ANNA BOGGS WATSON, M. D.

MONTHLY REPORT OF
WOMEN'S BOARD OF MISSIONS.

December 17, 1912.—The regular meeting was held in the Board Room at ten o'clock. Miss Brown being absent on account of sickness, Mrs. Yourd conducted devotional exercises. Mrs. Porter and Mrs. Harsha led in prayer.

In the Parsonage Department a loan of $1000 was granted to the Roundhead U. P. Congregation.

Indiana Harbor and Gladden Congregations are both ready to pay their last payments on loan, and release papers will soon be returned.

Home Secretary received reports from Washington, D. C., Pittsburg, Kansas, Croation, N. S., Pittsburgh, and Columbus, Ohio.

Applications for position as City Missionaries were received from Miss Leitch and Miss Mary Winter.

Miss Mary Workman began work December 12, 1912, at Akron, Ohio. Mr. McStravick, San Antonio, Texas, writes, they have selected a new field—Alimo Heights—and the Board granted their request and appointed Miss Warnock to begin work January 1, 1913.

Thank-Offering Secretary reported a Thank-Offering of $50.99 from Uncompahgie Presbyterial. Very encouraging reports from India—82 Senior and 30 Junior Life Members during the month. Woodlawn Congregation, three. Miss Workman was made a Life Member by this congregation.

The Junior Committee were authorized to prepare a Wall Roll of exercises for the Juniors and publish a Junior Manual for leaders.

The Statistical Reports are in the hands of the printer and will soon be ready for distribution.

Young Women's Secretary reported one new society organized in Albia, Iowa.

Indian Secretary received reports from Rev. A. B. Dickey, Warm Springs, and Mrs. Wilson reported that the committee (Mrs. Wilson and Mrs. Cook) with Miss Haft, had visited at Tama, the different tribes, finding conditions deplorable, emphasizing the faithfulness of Miss Haft and Mrs. Cooper.

Freedmen's Secretary received reports from Dr. McKirahan, Norfolk. A letter from Mrs. Alter containing report of Birmingham and very encouraging reports from Presbyterial of Tennessee.

Mrs. Cook gave a very interesting report of the meeting of Women's Home Mission Conference which she, with Mrs. Wilson, attended in Chicago, December 4 and 5.

The same officers were elected for the

coming year and Mrs. Wm. S. Cook was elected one of the Vice-Presidents.

January 7, 1913—The regular meeting was held in the Women's Board Room at ten o'clock. Mrs. J. B. Hill conducting devotional exercises, read second chapter of second Timothy. Mrs. Cook and Mrs. Porter led in prayer.

Treasurer reported. Receipts for departments of work $8,840.61; disbursements, $16,110.20.

Thank-Offering Secretary reported *20 Life Memberships* from East Palestine.

Societies please take notice—That only *individuals* can be Life Members.

Indian Secretary received reports from Rev. A. B. Dickey. 112 pupils in the school.

A Field Matron was granted Warm Springs.

Home Department reports were received from Good Hope, Croation, and Mutes, Portland, Oregon.

Freedmen's Secretary had reports from Henderson, Townsville, Norfolk, Arlington, Miller's Ferry, Riceville, Knoxville.

Parsonage Department.—A loan of $2,500 was granted Albia Congregation, Iowa.

The loan to Roundhead Congregation was increased $25, thus making their loan $1,025.

Mrs. J. W. Harsha, 528 Warrington Ave., Pittsburgh, Pa., was elected Literature Secretary.

Meeting Adjourned to meet Saturday, January 11th, at 10 o'clock.

January 11, 1913.—An adjourned meeting of the Women's Board met in Board Room at 10:20. Mrs. Porter and Mrs. Campbell led in prayer.

Foreign Secretary reported many letters in connection with our foreign work.

Mrs. Campbell and Mrs. Porter were appointed to represent our work at a meeting of the Board of Managers of the Missionary Educational Movement to be held in New York City January 13-14.

Cleveland Presbyterial sent $165 to purchase a sterilizer to be used in Sialkot Hospital.

A letter from Miss Kate Hill asking the Board to send a name for Sangla Hill School.

Adjourned in usual manner.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

The following letter of sympathy was received by the Board:

At the recent Annual Meeting of the Council of Women for Home Missions, held in Chicago, December 4-5, sympathetic reference was made to the removal by death of Mrs. N. Wylie Stevenson, representative of your Board of Missions, and Vice-President of the Council. With appreciation of her work and influence and deep sense of love, the following Resolution was drawn up by vote of the Council to be forwarded to your Board:

Whereas:

The beloved and honored Vice-President of the Council of Women for Home Missions, Mrs. N. Wylie Stevenson, has been called from her service here to the higher service in the Heavenly Home, be it resolved

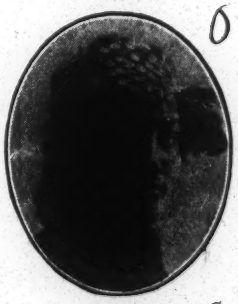
That the Council of Women for Home Missions records its sense of loss and bereavement, and its deep sympathy with the Women's General Missionary Society of the United Presbyterian Church of North America, of which she was a member. The influence of Mrs. Stevenson through the singular sweetness and devotion of her character will remain a helpful and inspiring memory to all who knew her.

In behalf of the Council,
Sincerely yours,
Mrs. D. E. Emerson,
Corresponding Secretary.

The NEED of a Girls' Boarding School Tanta, Egypt!!

By Anna A. Milligan, Pittsburgh, Pa.

THESE ARE THEY FOR WHOM WE WILL BUILD!!



I wish every United Presbyterian could visit Tanta and see the *present* school for girls. I wish she could meet the missionary teachers there and talk with them long enough to know what it means to plan and organize and carry on a school for girls in that Moslem stronghold. I wish she could see the seething, teeming population of that city as it surges through those narrow streets, in and out of those tiny curious shops, to know what the people look like from whose homes the girls of the school come. I wish she could follow them into that mosque at Tanta and see them at their devotions to realize how in earnest the Moslems of Tanta are in their worship of the god of Mohammed, and in their fanatical zeal to Mohammed himself. She might not escape unharmed from the mosque—Christians are not always safe in *that* place of Moslem worship. I wish she could go into a home and see the latticed windows *from the inside,* and from the court of the women's apartments see the walls of the house stretching up above her, and understand that she could *not* see over into the great wide world about her, and realize, if she could, what it would mean to live there—not to be able to go out again — to *live* there, and never see the birds and the flowers and the trees and the fields—and *people!* No, not to be able to see people—her own kind—only those who may come in, by chance, sometimes. She would not wonder at the way she is stared at. Oh no! She would wonder if she were not stared at. Nothing in life but the monotonous round, varied by jealousies and quarrels and hates. No one wonders at that either, where there is polygamy and seclusion. Any United Presbyterian woman would then comprehend what a Christian school would mean to a Moslem girl—to some extent, of course not fully.

I wish every United Presbyterian *school-girl* could go with the missionaries to see the *dwelling-house* which has been used all these years for the girls' school at Tanta, and then contrast it with our beautiful school buildings with offices, heat, light, water, toilet, desks, chairs, books, references, maps, libraries and retiring rooms, pictures and statuary, gymnasium and assembly hall, pianos and electric clocks —and all else. Surely, every United Presbyterian school girl *could* help to give her Tanta sisters some suitable surroundings. And if the United Presbyterian school-teachers could see that dwelling-house and go about in it long enough to realize what it would mean to have to teach under those conditions, there would be such a tidal wave of Thank-Offering money sweeping into the treasury as would cause our Thank-Offering Secretary to gasp for breath.

I wish every United Presbyterian with any sort of business head upon her shoulders would take a pencil and paper and estimate how much money we would have now to pay for our new girls' school if we had not been compelled to pay $70 per month all these years for that private residence which is so unsuitable for school use. It is a good business proposition to erect a girls' school in Tanta, as well as an act of genuine Christ-like love. Let Everybody Help.

THIS PAGE IS SET APART AS A REMINDER THIS MONTH
OF THE CENTENARY OF THE BIRTH OF

DAVID LIVINGSTONE, L. L. D., D. C. L.

Missionary, Explorer, Philanthropist.

"Livingstone's work shall not die: Africa shall live."

BORN MARCH 19, 1813, AT BLANTYRE, LANARKSHIRE.
DIED MAY 4, 1873, AT CHITAMBO, ILALA, AFRICA.

The heart of David Livingstone was laid under the mvula-tree in Ilala, and his bones in Westminster Abbey; but his spirit marched on. The history of his life is not completed with the record of his death. The continual cry of his heart to be permitted to finish his work was answered, answered thoroughly, though not in the way he thought of. The thrill that went through the civilized world when his death and all its touching circumstances became known, did more for Africa than he could have done had he completed his task and spent years in this country following it up. From the worn-out figure kneeling at the bedside in the hut in Ilala an electric spark seemed to fly, quickening hearts on every side. The statesman felt it; it put new vigor into the despatches he wrote and the measures he devised with regard to the slave-trade. The merchant felt it, and began to plan in earnest how to traverse the continent with roads and railways, and open it to commerce from shore to centre. The explorer felt it, and started with high purpose on new scenes of unknown danger. The missionary felt it,—felt it a reproof of past languor and unbelief, and found himself lifted up to a higher level of faith and devotion. No parliament of philanthropy was held; but the verdict was as unanimous and as hearty as if the Christian world had met and passed the resolution—**"Livingstone's work shall not die: Africa shall live."**

—FROM BLAKIE'S PERSONAL LIFE OF LIVINGSTONE.